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POETRY.

For the Churchman.

THE EPIPHANY.

On stars of night, bright watchers of the sky,
The eastern magi fix their earnest gaze,
Seeking to scan in those pure gentle rays
The hidden secrets of futurity.

Vainly their eyes the shadowy veil explore
Which curtains darkness with its star-gemm'd fold,
Impenetrable still as when of old
Chaldean sage first read its mystic lore.

Through nature's ample page in vain they look,
It speaks of GOD in every glowing line,
Worlds upon worlds unnumber'd round them shine,
Yet is the future still a sealed book.

But lo! one brilliant orb appears on high
Floating majestic through the realms of space;
They gaze with awe and follow to the place
Where he, LORD of those starry worlds, doth lie.

An infant in a manger—radient gem,
Sceptre or crown he wears not—come to dwell
In the meek hearts of those who love him well,
For this he laid aside his diadem.

He came to light the mansions of the grave,
To point faith's eye beyond its cheerless gloom,
Man's darken'd spirit with his grace illume,
For this JEHOVAH his belov'd gave.

Come, Star of Jacob, on our spirits shine,
Chase sin and error from our minds away;
Light them, O LORD, with heavenly wisdom's ray,
Reign in our hearts, and make them ever thine.

J. C.

FAITH HONORABLE IN ITS NATURE.

Faith involves knowledge, knowledge of the most worthy and important truths, knowledge peculiar, and not otherwise attainable, knowledge in way of great evidence and assurance.

1. Truth is the natural food of our soul, toward which it hath a greedy appetite, which it tasteth with delicious complacency, which, being taken in and digested by it, doth render it lusty, plump, and active: truth is the special ornament of our mind, decking it with a graceful and pleasant lustre; truth is the proper wealth of reason, whereof, having acquired a good stock, it appeareth rich, prosperous, and mighty: what light is without, that is truth within, shining on our inward world, illustrating, quickening, and comforting all things there, exciting all our faculties to action, and guiding them in it. All knowledge, therefore, which is the possession of truth, is much esteemed; even that which respecteth objects mean, and little concerning us, (such as human sciences are conversant about; natural appearances, historical events, the properties, proportions, and powers of figure, of motion, of corporeal force,) doth bear a good price, as perfective of rational nature, enriching, adorning, invigorating our mind; whence Aristotle doubteth not upon all those habitual endowments, which so accomplish our understanding, to bestow the name of virtues; that with him being the virtue of each thing, which anywise perfecteth it, and disposeth it for action suitable to its nature. And if ignorance, error, doubt are defects, deformities, infirmities of our soul, then the knowledge which removeth them doth imply the perfection, beauty, and vigor thereof. Faith, therefore, as implying knowledge is valuable.

2. But it is much more so, in regard to the quality of its objects, which are the most worthy that can be, and most useful for us to know; the knowledge whereof doth indeed advance our soul into a better state, doth ennoble, enrich, and embellish our nature; doth raise us to a nearer resemblance with GOD, and participation of his wisdom; doth infuse purest delight and satisfaction into our hearts; doth qualify and direct us unto practice most conducible to our welfare; it is a knowledge enlightening the eyes, converting the soul, rejoicing the heart; sweeter than honey and the honeycomb, more precious than rubies; which giveth to our head an ornament of grace and a crown of glory.

For thereby we understand the nature or the principal attributes of GOD, of whom only the Christian doctrine doth afford a completely true and worthy character, directive of our esteem, our worship, our obedience, our imitation of him; whereby our demeanor toward him may become him, and please him.

By it we are fully acquainted with the will and intentions of GOD, relating both to our duty and our recompense; what he requireth from us, and what he designeth for us; upon what terms he will proceed with us in way of grace, of mercy, of justice.

By it we are informed concerning ourselves, what our frame is, whence our original, to what ends we are designed, wherein our felicity doth consist, and how it is attainable.

It enableth us rightly to distinguish between good and bad, right and wrong, what is worthy of us and pleasing to GOD, what misbecoming us and offensive to him; both absolutely and comparatively, according to the degrees of each case respectively.

It prescribeth us an exact rule of life, comprising all our duties toward GOD, our neighbor, ourselves; to observe which will be most decent, and exceedingly profitable to us.

It teacheth us from what principles and upon what grounds we should act, that our practice should be truly good and laudable.

It proposeth the most valid inducements to virtue, tendering the favor of GOD and eternal bliss in reward thereof, menacing Divine wrath and endless wo upon its neglect.

It discovereth the special aids dispensed to us for the support of our weakness against all temptations and discouragements incident to us through the course of our life.

The knowledge of these things is plainly the top of all knowledge whereof we are capable; not consisting in barren notion, not gratifying idle curiosity, not serving trivial purposes, but really bettering our souls, producing most goodly and wholesome fruits, tending to ends most noble and worthy. This indeed is the highest philosophy, the true culture and medicine of our soul, the true guide of life and mistress of action, the mother of all virtues, the best invention of GOD and rarest gift of Heaven to men: for these commendations, by pagan sages ascribed to their philosophy, do in truth solely belong to that knowledge which by faith we do possess; their philosophy could not reach such truths; it could not so much as aim at some of them; it did but weakly attempt at any: it did, indeed, pretend to the knowledge of divine and human things, (this being its definition current among them,) but it had no competent means of attaining either in any considerable measure; for divine things (the nature of Him who dwelleth in light, which no man can approach unto; the intentions of Him who worketh all things after the counsel of his will; the ways of Him which are more discosted from our ways than heaven from earth; the depths of GOD, which none but his own Spirit can search out or discover) do lie beyond the sphere of natural light and inquisition of our reason: and as for human things, the chief of them have such a connexion with divine things, that who were ignorant of the one could nowise descry the other; wherefore those candidates of knowledge, notwithstanding their lofty pretences, were fain to rest in a low form, employing their studies on inferior things, the obscurity of nature, the subtilty of discourse, and moral precepts of life; such precepts as their glimmering light and common experience did suggest; for even in points of common morality and prudence human wit can but fumble, as by the great clashing and jangling about them is very notorious.

3. Faith also hath this excellent advantage, that it endueth us with such knowledge in a very clear and sure way, comparable to that whereby the theorems of any science are known; it not being grounded on any slippery deduction of reason, nor on slender conjectures of fancy, nor on musty traditions or popular rumors, but upon the infallible testimony of GOD, conveyed unto us by powerful evidence, striking all capacities, apt with equal influence to enlighten the simple and to convince the wise.—For want of this all human wisdom was so blind and lame, so various, so uncertain, nothing but confusion, unsettlement, and dissatisfaction arising from mere ratiocination; which, being destitute of light and aid from heaven, doth ever grope in the dark, doth rove after shadows of truth, is bewildered in mazes of intricacy, wherein things lie involved; whence all philosophy did consist in faint guesses, plausible discourses, and endless disputes about matters of highest consequence, such as the original of the world, the administration of human things, the nature and subsistence of our soul, the way to happiness; none being able about such points to conclude with resolution, or to assert with confidence; so that in effect all the philosophers might be ranged under one great sect of skeptics, or seekers, the most advised and best disposed among them, in result of their most diligent speculations, appearing very doubtful.

But we have, as St. Peter saith, *bebaioteron* a more sure word of prophecy, whereunto we do well to give heed, as unto a lamp shining in a dark place, guiding us in the obscurities and uncertainties of life; we have a hope as an anchor of the soul, both sure and stable; which stayeth and settleth our mind, being tossed with winds and waves of uncertain cogitations, suggested by different appearances of things.

Hence, as St. Chrysostom is wont to insist, by virtue of faith rustic and mechanic idiots do in true knowledge surpass the most refined wits, and children prove wiser than old philosophers: an idiot can tell us that which a learned infidel doth not know; a child can assure us that wherein a deep philosopher is not resolved; for ask a boor, ask a boy educated in our religion, who made him, he will tell you GOD ALMIGHTY; which is more than Aristotle or Democritus would have told: demand of him why he was made, he will answer you, to serve and glorify his Maker; and hardly would Pythagoras or Plato have replied so wisely: examine him concerning his soul, he will aver that it is immortal, that it shall undergo a judgment after this life, that accordingly it shall abide in a state of bliss, or misery everlasting; about which points neither Socrates nor Seneca could assure any thing: inquire how things are upheld, how governed and ordered, he presently will reply, by the powerful hand and wise providence of GOD; whereas among philosophers one would ascribe all events to the current of fate, another to the tides of fortune; one to blind influences of stars, another to a confused jumble of atoms: pose him about the main points of morality and duty; and he will in few words better inform you than Cicero, or Epictetus, or Aristotle, or Plutarch, in their large tracts and voluminous discourses about matters of that nature.

So real a property it is of GOD's law to give subtilty to the simple, to the young man knowledge and discretion; so true it is that our LORD affirmeth of himself, I came a light into the world, that he who believeth in me may not abide in darkness; so justly doth St. Paul affirm concerning divine revelation, that it is able to make a man wise unto salvation, through faith, which is in CHRIST JESUS; being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect, thoroughly furnished unto all good works. This is the highway of holiness, of which the prophet saith, the way-faring men, though fools, shall not err therein. Thus is faith in its nature honorable.—*Barrow's Sermons.*

I had rather be a good man's child, covered by his prayers, than the son of the first emperor in the world, undevoted and unblessed.—*Serle.*

Virtue is the basis of life.

From the London Christian Observer.

LETTER ADDRESSED TO DR. HEY ON STUDYING THE WORDS OF CHRIST.

It has occurred to me that your readers will be both instructed and gratified with the copy of a private letter addressed by an unknown correspondent to Dr. Hey, (the first Norrisian Professor of Divinity in the University of Cambridge,) and which I believe has hitherto remained in manuscript. The learned professor was never able to discover who was the writer of this letter, which he received on occasion of his advertising the subject of one of his lectures, all of which were afterwards published, (4 vols. 8vo. Cambridge, 1796–98.) It is, indeed, comparatively of little importance to whom he was indebted for such a communication, which (unlike the generality of anonymous letters) breathes only a spirit of the purest piety and the most childlike humility. It is as follows:—

November 27, 1781.

"Sir,—It is hoped that the intention of the following lines will plead their excuse, and that you will therefore kindly overlook whatever faults there may be in them.

"An advertisement from the Norrisian Professor lately appeared in the public papers concerning a thesis proposed for dissertation, viz. the consideration of our Saviour's life as an example to mankind. Most earnestly ought it to be wished that dissertations on such a subject may always be drawn up with due clearness and elegance, and strengthened with the powers of literature and reasoning; and also, that they may be written with sincerity and animated with devotion. Far ought it to be from me to attempt any such work. I was not educated at Cambridge. My age is near threescore. I am unequal to such an undertaking, and most unworthy of it. My design is only to present to your consideration, and by your means (if you kindly approve of it) to that of some other persons, a method of putting into real practice the study of such an example.

"Permit an old man to acquaint you, that in the year 1763, though then far advanced in life, I was most happily led to the private study of the gospels in the following manner. As the first employment of every morning, I opened with veneration the Greek evangelists; reading them regularly, but never advancing further each day than to the next sentence of our Saviour's words which occurred. I then noted down in my pocket-book that sentence (as the particular memorandum for that day,) and closed with thanks the beloved volume. With this letter a pocket-book for the year is transmitted to you, of which your acceptance is desired. In its first month this method is exemplified.

"In the gospel of St. Matthew, the first such sentence that occurs is chap. iii. verse 15. But a period of our Saviour's words seemed often to contain matter more than sufficient for one day's meditation. In that case a part of the period only was noted down, and the remainder the following day.

"It also seemed frequently very highly useful to note down the facts of our Saviour's most devout and beneficent life. In this manner, reading regularly through St. Matthew's gospel (from chap. iii. ver. 15, to the last blessed verse of chapter xxviii., 'I am with you alway, even unto the end of the world, Amen.') I passed, in one perusal, no less than four years and one month. The time appears long; but it is to be remembered that no more than some few minutes were every morning employed in this most happy employment.

"The four evangelists altogether took up eleven years and two months; the work, happily, being never one day omitted, except once, on a particular occasion, for about a week. On the conclusion of this first perusal of the Greek gospels, I had the happiness instantly to recommence it. But as I went on every period appeared daily more and more full of matter for reflection. Subdivisions of sentences appeared to furnish ample fund of thoughts for the day.

"St. Luke's gospel, on its first perusal, took up exactly four years. But in the present perusal, which began June 15, 1777, I am not at present, (Nov. 27, 1781,) advanced farther than to the beginning of verse 7, chapter xv.; and what a fund for happy contemplation do some few words there contain!—'Joy in heaven'—celestial joys! Shall I repine that near twenty years of my life have been thus passed? Ah! no. Oh, how happy! oh, how happy, how sweet is this employment! 'Sweeter than honey and the honeycomb.' Ps. xix. 10.

"In this most short private morning devotion there is no repetition, but always something new to awaken the attention: and as to the effect it may have on our conduct, water is soft and stone hard, yet by continual dropping the stone gives way. May it be so with our hearts also;—and with all humility may we earnestly pray that we may thus daily learn to think as our Saviour thought, and (as its consequence, both naturally, and still more by divine grace,) to act in some degree as he acted. How blessed!"

A few reflections present themselves upon this interesting document.

1. It is impossible not to admire the spirit in which this letter is couched, and not to wish that such a spirit may be ours. Its writer, whoever he was, appears, like Mary, to have "sat at the feet of JESUS;" and how was this desirable object so likely to have been accomplished as by his having thus "heard His word." Whoever pursues this reflection will, I should hope, be likely to profit by it, until he carries it out into practice. It appears of great importance to all who may now have the advantage of considering the experience of its writer, that they should determine at once, under the Divine blessing, to imitate the example he details, so far as the advantages of their education may enable them; while those who cannot go to the original source at which he drank may yet equally resolve to avail themselves of our admirable translation.—Let us thus "provoke one another to love and to good works."

2. The inestimable value of time, and the consequent duty of employing every available moment, must, I think, be apparent from this letter. How short were the intervals which (doubtless from the pressure of other duties) appear to have been allowed, in this case, to the study of the word of GOD; and yet what an eventual triumph appears to have been achieved by the use of the *horæ subsecivæ!*

———————"Moments seize!
eaven's on their wing; a moment we may need
When worlds want wealth to buy."

Young.

I well remember when once at the table of my late valued friend Mr. Butterworth, happening to be seated next to Dr. Adam Clarke, and flattering myself I should enjoy some urs of his society, the cloth had scarcely been removed, when he silently quitted his place, and upon my venturing to whisper a remonstrance against so early a departure, he simply contented himself by repeating in my ear the verse of the Proverbs,—"Through desire a man having separated himself seeketh and intermeddleth with all wisdom!"

And here how much might be said, if it had not been often and better said before, upon the advantages of early rising. Let the young especially, to whom morning sloth appears a more particular snare, consider the preciousness of those early hours of the day which they will in vain endeavor to recall; and let them not think their duty is done when they admit all this as a theory, and applaud its observance in others, but let them know, as I endeavored to urge in the first remark, that it is only as they make the example their own, that they can never be the better for it; while its continued neglect, in spite of all their better convictions, will only increase their responsibility and condemnation.

3. The elevating and tranquillizing effect, for the day, of a short season thus devoted to GOD in reading his blessed word, after the dedication of the heart to him in the worship of the morning, can only be estimated by those who have made the experiment. But for constant and determined efforts to resist temptation, as well as to redeem the time, we must be aware that the necessary duties of business; the demands of a family; the unavoidable intercourse with many who are either not seriously minded, or perhaps the direct contrary; the conflicts of debate; nay, even the superior literary pursuits, or ordinary recreations of each succeeding day; to say nothing of the time consumed in frivolous conversation, or in reading the newspapers, and discussing their contents; all these, and much else of obvious and frequent occurrence cannot but tend to dissipate and distract the mind, and to call it away from GOD, and thereby from its best interests and its real happiness. I will, however, venture to affirm that the savor of only a short space thus early spent in solitude will insensibly spread itself over the whole day, and have the effect of sobering and steadying the mind; of diverting it more or less from the absorbing claims of sin and sense; and of supplying matter for the most pleasing and profitable reflection, even in mixed society, or in the crowded street.

The faculty of abstraction is peculiar to the immaterial spirits with which our heavenly Father has endowed us above the animal creation; and it is really surprising how the cultivation of those minds upon really Christian principles will enable them to rise above, and triumph over, obstructions and inconveniences before which ordinary minds give way. Every thing therefore which serves to recommend the several means of grace, and to illustrate their usefulness, should at once excite our gratitude and command our attention.

Perhaps some persons who have much learned leisure on their hands will, in particular, do well to consider the letter in question. Had Cowper, in the want of occupation, instead of flying to the literary task of translating Homer as a refuge from himself, only resorted to the steady perusal, and perhaps critical examination, of the sacred Scriptures, in their originals, what advantage might have accrued to himself and others, as contrasted with the comparatively infructuous toil which he assigned himself, and under the labor of which, as at best supplying but mere occupation for the scholar, he so often groans in his correspondence.

4. It has further occurred to me to observe, that a great deal of good may be doing in the world in a quiet way, and that many persons may be very well employed who have but little credit for their labors,—nay, who are perhaps either lightly esteemed, or even positively reprobated, as negative or useless characters, and as living more to themselves than for others. Now it is at least possible that, in this day of bustle and publicity, some may be exemplifying the converse of all this, by living too much for the public and too little to themselves. We have, in the case of this letter-writer, an unpretending sort of person, consuming years in a silent but sacred occupation, of which when he comes to speak, he is content to lose all the credit, by not so much as letting us know to whom we are in debted for such an example; and yet, I think there is internal evidence in the letter that its writer (who has now perhaps for half a century entered upon his rest and reward) was one of those hidden ones, who husbanded his precious moments in laying up such divine stores, as I apprehend did not merely benefit himself, but many others also; for it seems impossible that such an impression should have been produced upon him by his studies as this letter describes, and that he should not, by his life and conversation, have proved a blessing to all about him; a "living epistle known and read of all men," not to suggest that he might possibly have been an instructer of youth, or even of pupils for the sacred ministry. I am led to this last supposition by happening to know that Mr. Crouch, the late excellent vice principal of Edmund Hall (already adverted to in your pages) pursued, in the noiseless tenor of his way, such a remarkable course of silent usefulness in the manuscript collections he made for his theological lectures, as was scarcely known to his friends, and could never have been fully appreciated during his life. Such are the men who "tread an unfrequented path to immortality;" while the world looks on and perhaps despises them as the drones and pests of society. All this may serve to inculcate charity in respect of certain characters, who, as they are making very little noise in the world, will of course be soon forgotten by it.

"Perhaps the self-approving, haughty world,
That as she sweeps him with her whistling silks,
Scarce deigns to notice him—or if she see,
Deem him a cipher in the works of GOD—
Receives advantage from his noiseless hours
Of which she little dreams. Perhaps she owes
Her sunshine, and her rain, her blooming spring,
And plenteous harvest, to the prayer he makes."

I shall not, I am sure, be here understood as intending to depreciate the more public attempts of some persons to be useful in the Church and the world, who may be equally responding to the call of duty by standing out, as it were, in a bold relief, for the interests of their fellow-men; and who, in slighting that call, would be manifestly subjected to the charge of concealing their light under a bushel. "Every man hath his proper gift of GOD—one after this manner, and another after that;" I merely intend to observe that it is possible, even in a good cause, to come within the scope of Seneca's admonition of

"Illi mors gravis incubat,
Qui notus nimis omnibus
Ignotus moritur sibi;"

or, rather, to fall under the self-reproach expressed in the Canticles, "They made me keeper of the vineyards, but mine own vineyard have I not kept." In such a world of peril as that through which we are passing, the whole hazard is so far from lying on the side of solitude, that the individual who is more or less withdrawn from his fellows is perhaps, personally considered, in the more enviable condition. At all events we shall do well to learn caution in judging of the conduct of other Christians, "Let not him that eateth despise him that eateth not." Let not him whose duty appears to indicate a more public course of action, despise his retiring neighbor, or look down with coolness and contempt on those less ostensible services which may hereafter assume an importance that is now less generally attached to them.

"Not slothful he, though seeming unemployed,
And censured oft as useless. Stillest streams
Oft water fairest meadows, and the bird
That flutters least is longest on the wing."

5. Lastly, we cannot but admire the deep prostration of heart and teachableness of spirit evinced by this writer in reference to the word of GOD. He appears to have never opened his Bible, but under a solemn conviction that the only wise GOD being its author, and fallible and guilty man the party addressed, it therefore became him to accept, with all humility and with the deepest gratitude, a revelation coming down immediately from "the Father of lights," as developing those truths which are alone able to make us "wise unto salvation," and which mere unassisted reason could never either have discovered or imparted. What a lesson is here for the infidelity and absurdity of the day! I use the last word advisedly; because as real godliness is the wisest thing in the world, and the best Christian is the wisest of his species, so the rejection of that blessed discovery which the Almighty has been pleased to make, as reconciling sinners to himself, through the great atonement, is, and will eternally appear to be, as much the grossest folly as it is the greatest wickedness.—Well, therefore, did John Wesley declare his desire to be, "Homo unius libri;" for whether we regard the Bible as providing food for the highest intellect, or as only supplying milk for babes, that was equally applicable to the gift of holy Writ, which Cowper so sweetly sung of the gift of grace in general, when he said,

"Give what thou wilt, without thee we are poor;
And with thee rich, take what thou wilt away."

There needs but the teachable spirit of this learned, though unknown correspondent of Dr. Hey, to discover, in the Scriptures of truth, such inestimable treasures as the world knows not of, and as it can neither give nor take away;—while all the unrighteous and frivolous objections which man may at present consider available for their neglect or contempt of the inspired volume, will assuredly be either adduced no more, or urged in vain at the great day. It will doubtless appear hereafter, that as all the blessings of salvation are referable to infinite mercy alone, so all the guilt and folly of our ruin will only lie at our own door. Perhaps of all the delusions by which men are diverted from the reception of divine revelation, there is none more seductive, or less reasonable, than the notion, that because a revelation from heaven has necessarily much in it that is mysterious, therefore it is not entitled to our belief, as if we were justified in classing in the same rank all that is *contrary to* reason with all that is *above* it.—"Unbelievers complain," says the late valued Mr. Crouch, whose biography you have lately inserted, "of the mysteries of revelation; but we have the best authority for saying that, in general, the only mystery which prevents them from receiving it, is the mystery of iniquity."

It is not because light has not come into the world that men cannot discern it; but they will not see it, because darkness is come into the world rather than light, and this because their deeds are evil; in other words, their lusts are too strong for their light. "Did religion," says Dr. Bentley, "bestow heaven indifferently upon all; were the crown of life hereditary and free to good and bad, and not settled by covenant upon the elect of GOD only—such as live soberly and righteously in this present world—I believe there would be no such thing as an infidel among us. It is the way and means of going to heaven that makes profane scoffers so willing to lose the expectation of it. It is not the articles of the Creed, but their duty to GOD and their neighbor, which is such an inconsistent, incredible legend. They will not practise the rules of religion, and therefore they cannot believe its promises and rewards."—*Boyle Lectures.*

A Remarkable Account of Two Children who were deaf and dumb from the birth, being brought to speak articulately. From the register of the academy at Caen, in Normandy, &c.

A Spaniard named Jacob Rodrigues Pereira (settled with his family at Bourdeaux) is the author of this surprising art, of which he made the first essay at Rochelle, by way of friendship, on a son of Mr. Israel Beaumarin, a merchant, named Aaron, and aged thirteen, who was deaf and dumb from his birth. He taught him in a hundred lessons (though the scholar was employed in manual work during a great part of the time) to know and name, by means of certain signs, the greatest part of the letters, consonants as well as vowels, and to pronounce articulately madame, chapel, vessel, what's your pleasure? &c. The fact is well known at Rochelle, and confirmed by a multitude of tryals made in the hall of the Jesuits, and other places, in the presence of persons of great judgment; among the rest was M. d' Azi de Tavigni, director of the great farms, who examined particularly into the success, and with reason, as he had the misfortune of a son in the same unhappy condition, for whom the physicians and surgeons in France, Italy, and Germany had been consulted to no effect. He had been seven years at Amiens with an old deaf and dumb man, who taught him by signs to ask for the common necessaries. He was afterwards a pensioner in the college of Beaumont at Auge, from October, 1743, to July, 1746, all the while deaf and dumb, till he took lessons from M. Pereira, who, upon a contract with the father, went to Beaumont. After a few days the youth pronounced articulately several words, as pappa, mamma, madame, castle; and made so speedy a progress, that by the November following he could speak above three hundred words, of which he understood the meaning, and most others, though not distinctly, and without knowing the meaning.

The fact is attested by father Caseaux, the prior, the director of the college, and the Bishop of Bayeaux, who presided in an assembly at the academy at Caen, held to examine the affair.—Being first satisfied that the boy had been deaf and dumb from his birth, he was produced and was found in four month's time to have learned to pronounce the letters of the alphabet, to join them in syllables and words, and annex to them ideas; for instance those of *quantity, much, little, good, bad, affirming,* and *denying.* He addressed himself to the bishop thus: *Monsiegneur, je vous soubaite le bon jour;* "My lord, I wish you a good day." But it is to be observed that he pronounces syllabically, making as many words as syllables. The bishop having written, "The prior is a good man," he read the paper, and answered, "Yes," looking at the prior with a genteel smile. The bishop then wrote on another paper, "The prior is a wicked man," he took it, and immediately said, "No." A paper was shown to him with, "Young Taverni is wicked;" he took it and threw it eagerly down, saying, "No." Many present made signs to their sword, hat, ruffles, and he named them distinctly; of all which the bishop, prior &c., gave a certificate, dated April 25, 1746, in which it was observed that he sometimes transposes words, and uses mostly the infinitive, as *Moi vouler aller a Paris,* "Me will go to Paris;" yet it was not doubted but, after longer practice, M. Pereira would make his scholar as perfect as can be desired.

It would be a pleasure, Sir, to be able to inform you as to this master's method of teaching so difficult an art, but that he keeps secret for his own advantage. I am informed that it is not the same with that used by Dr. Wallis, which he (Pereira) not only found impracticable and defective, but, in a discourse delivered before the academy of Caen, charged the principles of it with absurdity, and even called in question the truth of any dumb and deaf person being perfectly taught to speak by it. M. Pereira, before he begins, strictly examines the organs of speech; and this is all I can learn of his proceeding, except that it is very agreeable and inviting to the learner; and that he takes no money but according to the improvement of his pupils.

Yours, &c., A. J——E.

[Notwithstanding what is said in this letter, as our learned countryman's method was always thought rational, it is probable that Pereira's is only an improvement of it. However it may be proper to lay it before our readers.]

DR. WALLIS' METHOD OF TEACHING A DUMB PERSON TO SPEAK.

You must first, by the most significant signs you can devise, make him understand the posture and motion of the tongue, lips, and other organs of speech, in forming any sound; which, if it be right, you are to confirm him in it; and if he miss, to signify to him in what he differed from your direction, and to what circumstances he must attend to correct it; and it would be in vain to enter upon this task without exactly considering, and being perfectly master of the accurate formation of every sound in speaking. As to the method of teaching the language, begin with such actions and gestures as have a natural significancy; and from them, or some few signs the person himself had before taken up to express his thoughts, proceed to teach him the meaning of something else, and so by degrees to other things; and this in such a method that what he knows already may be a step to what he is next to learn.

By this method Dr. Wallis undertook to teach two deaf and dumb persons to speak. The first was Mr. Daniel Whalley, of Northampton, who, having lost his hearing at five years old, in about half a year afterwards his speech was quite gone also. He was an ingenious man, and as he could draw pictures, was accustomed to observe the little varieties of the face. He went to Dr Wallis in January, 1661, who, in little more than a year's time, taught him to pronounce distinctly any words as he directed him, and at the desire of the Polish lord, then at Oxford, even six or seven of the most difficult in the Polish language, such as are proposed to foreigners for the difficulty, and none but Polanders are able to pronounce. He was also taught in a good measure to understand the English language, and express his mind in writing so as to be understood, but not elegantly. This success made a great noise (says the General Dictionary) and Mr. Whalley appeared at the Royal Society, May 21, 1672, and pronounced distinctly enough such words as were proposed to him, and did the like at Whitehall, before the king, Prince Rupert, and the nobility. The doctor also taught Mr. Popham, son of Adm. Popham, in the same manner; but owns that both of them, after departing from him, were apt to forget much of the nicety not living near to direct them, but would regain it when he had been with them again.

Dr. Wallis taught by the like method several people to speak plain who stuttered and hesitated very much.—*Gentleman's Magazine.*

Copy of a letter from the Archbishop of Glasgow to the Synod, convened April, 1673.

Rev. Brethren,—It is neither a matter of much importance, nor am I yet able to give you a particular and satisfying account of the reason of my absence from your meeting, which I trust, with the help of a little time, will clear itself; but I can assure you I am present with you in my most affectionate wishes for the gracious presence of that Holy Spirit among you, and within you all, who alone can make this, and all your meetings, and the whole work of your ministry happy and successful to the good of souls, and to His glory that bought them with his own blood: and I doubt not but your own great desire, each for yourselves, and all for one another, is the same; and that your daily and great employment is, by incessant and fervent prayer, to draw down from above large supplies and increases of that blessed Spirit which our LORD and Master has assured us that our heavenly Father will not fail to give to them that ask it. And how extreme negligence and folly were it to want such a gift for want of asking, especially in those devoted to so high and holy a service, that requires as great degrees of that spirit of holiness and divine love to purify their minds, and to raise them above their senses and this present world! O my dear brethren! what are we doing that suffer ourselves to creep and grovel upon this earth, and do so little aspire to the heavenly life of Christians, and more eminently of the messengers and ministers of GOD, as stars, yea, as angels, which he hath made spirits, and his ministers a flame of fire! Oh! where are souls among us that represent their own original, and are possessed with pure and sublime apprehensions of GOD, the father of spirits, and are often raised to the astonishing contemplation of his eternal and blessed being, and his infinite holiness, and greatness, and goodness; and are accordingly burned up with ardent love? Where that holy fire is wanting there can be no sacrifice; whatever our invention, utterance, or other gifts may be, and how blameless soever the external of our life may be, and even our hearts free from gross pollutions: for it is scarce to be suspected that any of us will suffer any of these strange, yea, infernal fires of ambition, or avarice, or malice, or impure lusts and sensualities to burn within us, which would render us priests of idols, of airy nothings, and of dunghill gods; yea, of the very gods of this world, the prince of darkness. Let men judge us and revile us as they please, as that imports nothing at all; but GOD forbid that

any thing should possess our hearts, but He that loved us, and gave himself for us; for we know we cannot be vessels of honor meet for the Master's use, unless we purge ourselves from all filthiness of the flesh and spirit, and empty our hearts of all things but him, and even of ourselves, and of our own will, and have no more any desires or delights, but his will alone, and his glory, who is our peace, and our life, and our all: and truly, I think it were our best and our wisest reflection upon the main difficulties and discouragements without us, to be driven by them to live more within; as they observe of the bees, that when it is foul weather they are busy in their hives. If the power of external discipline be enervated in our hands, yet who can hinder us from trying, and judging, and censuring ourselves, and purging the inner temples, our own hearts, with the more severity and exactness? If we be dashed and spattered with reproaches abroad, it may surely teach us to study to be the cleaner at home; and the less we find of meekness and charity in the world about us, to preserve so much the more of that sweet temper within our own hearts; blessing them that curse us, and praying for them that persecute us; so shall we most effectually prove ourselves to be the children of our heavenly Father, even to their conviction, who will scarce allow us, in any sense, to be called his servants.

As for the contentions and confusions that still abound and increase in this church, and threaten to undo us, I think our wisdom will be to cease from, and look for no help till we look more upwards, and dispute and discourse less, and fast and pray more, and so draw down our relief from the God of order and peace, who made the heavens and the earth.

Concerning myself, I have nothing to say, but humbly to entreat you to pass by the many failings and weaknesses you may have perceived in me during my abode amongst you; and if in any thing I have injured or offended you, or any one of you, either in the management of my public charge, or in private converse, I do sincerely beg your pardon; though I confess I cannot make you any requital in that kind; for I do not know any thing towards me from any of you that needs a pardon in the least; (you) having generally paid me more kindness and respect than a much better and wiser man could either have expected or deserved; nor am I only a suitor for your pardon, but for the addition of a farther charity, and that so great a one, that I have nothing by which to plead for it, but that I need it much—your prayers. And I am hopeful, as to that, to make you some little, though very disproportionate return; for, whatever becomes of me (through the help of God) while I live, you shall be no one day of my life forgotten by your most unworthy, though most affectionate brother and servant,

R. Leighton.

P. S. I don't well see whom it can offend, or how any shall disapprove of it, if you shall appoint a fast throughout your bounds, to entreat a blessing on the seed committed to the ground, and for the other grave causes that are still the same they were the last year, and the urgency of them no whit abated, but rather increased; but in this I prescribe nothing, but leave it to your discretion, and the direction of God.

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON NEW YEAR'S DAY.

What shall I render to the Lord for all his benefits towards me?—*Psalm* cxvi. 12.

One thing you may render—a gift which the poorest can make, and which the richest cannot exceed—a gift utterly unworthy the occasion and the receiver, and yet all that can be asked or ever has been demanded—and that is *yourself.* Let it be added also, as in truth the preceding expressions imply, it is the only gift which in kind is admissible at our hands. God has given himself in the person of his Son, and thus testified his *love* for us: such favor can only be met by the return of *love*, for this affection has no equivalent except itself.

This season of the year is often appropriated to the settlement of accounts: would it not be well to consider the most important reckoning of all, that between God and our own souls? Have they been his due for many years, and have we always refused the payment? How merciful is he, still to accept the same return *"for all his benefits!"* But can we now refuse the payment? Are we not satisfied from all past experience that nothing substantial is gained by withholding this due? Or has it become a practice, and does it extend to our common transactions, to refuse the demands of admitted justice? Do we intend hereafter to dishonor all the drafts of our fellow-men, even while we allow their validity? If not, why do so in the most important of all our concerns, and toward the creditor whose favor it is most fatal to lose?

But after all, it is likely that some of those who read these lines may refuse the gift here asked: what will they do with themselves? To withhold the heart from God is to refuse him all obedience, which is plain rebellion against his laws; and this, in other words, is the service of the devil. But who is willing to bestow upon *him* what he refuses to his righteous and merciful Creator? If there were an alternative—if we might please ourselves without displeasing God—it might be admissible to hesitate respecting the gift now asked; but this not being the case, we can only refuse it by engaging in the service of Satan. Who is ready *thus* to dispose of the noble faculties received from a heavenly Father?

Add to these considerations, God is still vouchsafing to us "his benefits." He does not wait for us to make an adequate return, easy as it would be for us to satisfy his requirements. Nor does the adversary of all good cease from his enmity because we remain in his service. On the one side all is goodness, though constantly met by exceeding perversity; on the other continued malevolence, notwithstanding all the submission on our part, which might seem to deserve a better return. Can we be content that so remarkable a contrast should only be heightened by the future course of our lives? Or are we now ready to hear the voice of love, "Return unto me, and I will return unto you, saith the Lord?"

This article may seem addressed to impenitent sinners alone; but it likewise appeals to the disciples of Christ. Who of us, my brethren, has given himself as fully as he ought to God? Who of us makes that return of the heart which the sacrifice of Christ makes necessary to our full acceptance with the Father? The reader will take note, the sacrifice of Christ was not to make this offering unnecessary, but to render it pleasing in the sight of God. So in regard to all that he has done for us: it does not render any thing we can do the less important; it makes our efforts available in the great work of escaping from sin.

"What shall I return unto the Lord for all his benefits towards me?" If you do not give him your heart and life, you must return ingratitude and rebellion, and thus may speedily provoke him to remove the cup of blessing, and put in its place one of affliction. This is an every-day occurrence. Men are tried, and found wanting in every good feeling, incapable of the grace of God, or so hardened that only great afflictions can awaken them from their folly. In these circumstances they may continue to enjoy common blessings, though remaining under the curse of heaven; or if mercy is in store for them, it can only come by means of discipline more severe than had been previously applied.

C. S. A.

Bordentown Institute, Jan. 1, 1838.

THE CHURCHMAN.

SATURDAY, JANUARY 13, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

The Second Sunday after Epiphany.—The Epiphany, or manifestation of Christ to the Gentiles, is an event of such importance that the Church has devoted a particular day to its commemoration. On the several Sundays after Epiphany the same general subject is considered in a variety of details, in which the collect, the epistle and gospel, and the lessons are harmonious and beautifully appropriate to their united theme. On the first Sunday after Epiphany we behold our Saviour, at twelve years of age, manifesting his wisdom to the learned doctors of the temple, so "that all who heard him were astonished at his understanding and answers." In connexion with this history in the gospel, the members of the Church are exhorted in the epistle to manifest the efficacy of their religion by such a transformation of life as flows from a renewal of the heart: "Be not conformed to this world, but be ye transformed by the renewing of your mind." This general requirement, that the glory of our Saviour's religion should be manifested in our whole lives, is properly enforced as the first improvement of his epiphany. The practices of the world—that is to say, the practices which are repugnant to the precepts and genius of the Gospel—are to be renounced; the whole life is to be transformed so as to correspond with the standard of the Gospel; and this transformation is not merely to consist in acts of outward obedience, but to flow from a sincere adoption of the principles of the Gospel and a firm persuasion of their truth. To the attainment of such an end the native powers of the mind are inadequate, and we are therefore instructed to pray that "we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same through Jesus Christ our Lord."

Carrying forward the same general design, the Church directs our attention on the second Sunday after Epiphany to the commencement of our Lord's public ministry, when he further "manifested forth his glory" in that beginning of miracles which he wrought in Cana of Galilee. The dignity of the miracles of the Gospel, therefore, considered as a suitable manifestation of the divine glory of our Saviour, and their value and sufficiency considered as proofs of his divine mission, are the doctrinal considerations to which at this season the Church specifically directs our attention.

Corresponding to these, and immediately consequent on the general transformation of the life, are the practical duties which are enjoined on us in the epistle. As our Saviour "manifested forth" his glory in his peculiar ministry, so we are to manifest the glory of his religion in the particular vocations to which he has called us, and in the improvement of the distinguishing gifts for talents entrusted to our charge. Next to the general renovation of our hearts and lives, we should aim to discharge with diligence the duties peculiar to our respective stations in life. "Having gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—All the powers and faculties that we possess, whether as created, redeemed, or sanctified beings, are the gifts of God, for the continuance of which, and for our ability to improve them, we are indebted to his grace.—These gifts are variously distributed. One is eminent for his intellectual endowments, another for his graceful elocution, a third for his experience and attainments in theological or secular learning. Some are distinguished for their ability to promote by kind offices the comfort of their spiritual pastors, others are endowed with an abundance of this world's goods, which enables them to extend a liberal encouragement to plans of benevolence, and to show, in the most efficacious way, their compassion and charity to the poor and afflicted; while others are placed in stations of honor or offices of trust, and thus enabled by their friendly countenance and influence to confer lasting benefits on the young or disappointed, who are compelled for awhile to buffet the fiercer winds of the world. Thus, while all have common gifts and common duties, every person will find that he has some peculiar gift which devolves on him its corresponding duty: and next to the effort which we should make to let the power of the Gospel be manifested in the general tenor of our lives, should be our endeavors to improve the gifts and discharge the duties peculiar to our respective positions in society or vocations in the Church. Most cheerfully should we communicate our riches to the poor, our knowledge to the ignorant, our professional assistance to the oppressed or needy, or our kind encouragement to the deserving and unfortunate. The remembrance that our peculiar ability, in whatever it consists, is the gift of God, may well repress ostentation, and inspire us with humility. And the knowledge that the peculiar gift of each is intended for the common good of all, should teach us to rejoice in the endowments of others, and to feel in them the same honest pride that we may lawfully feel in our own. This view alone is enough to repress every rising emotion of envy or jealousy; but if the leaven of such sentiments will still ferment, we have but to remember that they are imperatively forbidden by the great law of charity. The apostle probably anticipated this evil, and therefore after having pointed out to us the proper use of our different gifts, he adds, "Let *love* be *without dissimulation:* abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, in *honor preferring one another.*" This union of zeal in the improvement of our own peculiar gifts and of generous appreciation of the gifts of others, is an indispensable qualification for that "peace all the days of our life," which the collect for the day directs us to implore of Him who "governs all things, both in heaven and earth."

Geneva College.—We have received the "Course of Study," &c., of Geneva College, and are pleased to perceive in it a new proof of the judicious manner in which the affairs of the college are conducted. In the ancient languages the entire works of the best authors are studied instead of the selections which have been long in use. Opportunities are afforded for the formation of private classes, under the direction of the professors, of such young gentlemen as have leisure and inclination to extend their reading beyond the prescribed course. Much instruction is communicated by means of lectures, and in the mixed mathematics due attention is paid to the practical application of the sciences. The modern languages are not included in the regular course of study, but provision is made for instruction in them without charge to classes which may be formed for the purpose. On Sunday evenings there are lectures on the evidences of Christianity, on the books of the Old and New Testaments, and on the obligations and duties of religion, while Monday mornings are devoted to recitations in the Greek Testament, in which its antiquities, and history, and the peculiarities of the original are made the subject of particular attention.

Bishop Onderdonk requests us to acknowledge the receipt by him, from five benevolent individuals, of $160, for the relief of necessitous students of theology.

The Sunday School Teacher's Aid to the Gospels.—This is the title of a work just published, of which we have a very favorable description from a source entitled to confidence. It is, for the most part, the reprint of a work which has been in use on the other side of the Atlantic, though accompanied with alterations by a clergyman of Philadelphia well qualified for the task. As a specimen of the plan of the work, we give the fifth section, embracing Matthew ii. 1-18. The other parts of the gospels—which have been carefully harmonized—are treated in a similar manner.

Section V.—*Visit of the Wise Men of the East.*—Matt. ii. 1-18.

EXERCISE.

Verse 1. Where was Jesus born? In what country was Bethlehem? Who was king at this time? Who came to Jerusalem? From whence did they come? 2. For whom did they inquire? What had they seen? What had they come to do? 3. Who heard these things? What effect had this on him? Who else were troubled besides him? 4. Whom did Herod collect together? What did he ask them? 5. Where did they say he was to be born?—How did they know that? 6. What did the prophet say Bethlehem was? What was to come out of Bethlehem? What was he to do? (See Micah v. 2.) 7. What did Herod do?—How did he call them? What did he inquire of them? How did he inquire this at them?—8. Where did he send them? For what purpose did he send them? What were they to do when they found the child? What did Herod pretend he was to do? 9. When they departed, what went before them? Where did it stop? 10. What did they do when they saw the star? 11. Where did they go? Whom did they see? What did they do? What did they present to him? 12. Whither did they go? How did they go? Why did they go home another way? What did God warn them not to do?—13. Who appeared to Joseph? When did he appear to him? How did he appear to him? Whither did he bid him flee? Whom was he to take with him? Why was he to flee?—When was he to leave Egypt? 14. What did Joseph do? When did he this? Whither did they go? 15. Till when was he in Egypt?—What prophecy did his going to Egypt fulfil? (See Hos. xi. 1.) 16. What did Herod think the wise men had done to him? What effect had this disappointment on him? What did he do? What children did he slay? What were the ages of the children slain? What made him fix on that age? 17. What prophecy did this fulfil? (See Jer. xxxi. 15.) 18. Where did the prophet say the voice was heard? What was heard besides the voice? Who was weeping? For what was she weeping? Why did she refuse? Why refuse to be comforted?

EXPLANATIONS.

Ver. 1. *Wise men from the East*, or philosophers from the countries east from Judea—probably from Arabia.

2. *His star*, an uncommon appearance, like a star in the heavens, which they conjectured, or perhaps God revealed to them, indicated the birth of him who was to be the "desire of all nations." [Suetonius and Tacitus (Book v. sec. 13) inform us that at this time a general expectation prevailed in the East that a great king was to arrive in Judea, who should rule the earth. The heathen nations thought that the appearance of a new star or comet portended the birth of a great person. Augustus said that the comet which appeared on Cæsar's death, whom he succeeded, "was born for him, or that he was born for the comet." (Pliny's Nat. His., lib. 2, cap. 25.) A star in the Egyptian hieroglyphics denoted God. (Warburton, book 4, sec. 4.) In Amos, v. 25, 26, we find, "the star of your God," i. e. the image of your God. This star may have been of the nature of that light called by the Jews the *Shechinah*, or Divine Glory; perhaps the same that shone round about the shepherds, which, seen by the Magi at a distance, appeared to be a star.]

3. *All Jerusalem*, a great proportion of the people of Jerusalem.

4. *Scribes*, writers and expounders of the law. Christ, the Messiah, the anointed of God.

6. *Princes of Judah*, portions of Judah, governed by princes. *Governor*, a ruler, or king.

7. *Privily*, privately, or in a secret manner. *Diligently*, anxiously and repeatedly.

8. *Search diligently*, anxiously inquire him out.

10. *Rejoiced with exceeding great joy*, they were very glad.

11. *Frankincense*, a valuable sweet smelling resin. *Myrrh*, a precious kind of gum.

16. *Mocked of the wise men*, affronted by their not doing as he desired. *Exceeding wroth*, very angry, and in a great passion. *All the coasts thereof*, the suburbs and villages in its neighborhood. *Diligently inquired*, anxiously asked.

17. *Jeremy*, the prophet Jeremiah.

18. *Lamentation*, expression of great sorrow. *They are not*, they were dead—not alive.

LESSONS.

From this section we learn,—

That they who are at a distance from ordinances, are often more anxious and more successful in improving them, than those who are more highly favored, ver. 1.

That they who have a real desire to serve God, will have his star to direct them in the proper way, ver. 2.

That we ought never to rest satisfied with any thing short of Christ himself. "We have seen his *star*," but where is *he?* ver. 2.

That the majesty and dominion of Christ make the wicked tremble, ver. 3.

That the diligence and zeal of inquirers will sometimes cause even the wicked to bestir themselves, ver. 4.

That every difficulty or doubt in religious matters ought to lead us to the ministers of Christ for information and direction, ver. 4.

That the glory of nations lies in the righteousness of its inhabitants. "Thou art not the least," "for out of thee shall come," &c. ver. 6.

That wicked purposes are often concealed under religious pretences, ver. 7, 8.

That wicked men will sometimes be content to perform the easy part of their duty, but refuse the more difficult. "Search him out, and then I will worship him," ver. 8.

That diligence in that which is within our power, will procure us assistance in that which is not. It was not till they had searched out the town, that the star directed them to the house where Christ was to be found. "To him that hath, more shall be given," ver. 9.

That every indication of the guidance of God, is cause of joy to his people. When he points the way, let us rejoice to walk in it, ver. 10.

That the way of God always leads to ultimate success. The star may be under a cloud, or disappear for a time; but "if we follow on to know the Lord, we shall know him," ver. 11.

That Christ will have no sharer with himself in our worship and adoration. They found the mother, but they worshipped only the child, ver. 11.

That giving the heart to Christ, will lead us to give our all to Christ. Opening the heart in devotion, led the wise men to open their treasures, and dedicate them all to his service, ver. 11.

That avoiding the company and conversation of wicked men, is the surest way of not being partakers with them in their crimes, ver. 12.

That God is able to defeat the designs of the wicked, when intended for the destruction of his people or church. "Herod will seek to destroy," but shall not be able, ver. 13.

That the warnings of God should be followed by instant flight from the danger. Joseph did not stay till the morning, but fled while it was yet night. Let us instantly flee from the wrath to come, ver. 14.

That the persecution of God's people, though long continued, will come to an end. Death will for ever break the sword of the persecutor, and destroy his power, ver. 15.

That obedience to the commandments of God is often considered an injury and an insult to the men of the world. Herod considers himself mocked, and is exceeding wroth, because the wise men obey God rather than him, ver. 16.

That selfishness is often the cause both of sin and of sorrow. Herod's guilty fears are the cause of Rachel's wretchedness; and his security must be purchased at the expense of her children's murder, ver. 18.

The New York Review.—We would again take occasion to commend this work to the favorable regards of our readers. The articles of the third number are all written with ability, and pervaded by an excellent spirit. Indeed it is the *tone* of the new quarterly, even more than the talent displayed in its pages, that elicits our approbation, and inspires us with the warmest wishes for its success. It discusses the most important questions in politics, literature, and theology with adequate ability; but still more, it infuses into the minds of its readers a spirit congenial with the primitive Christianity of which it is itself a production. It is founded and sustained on correct principles; and hence its latent and collateral tendencies—often ultimately more powerful than open and direct argument—are favorable to virtue and religion in their purest forms. In this respect we deem the New York Review decidedly superior to any similar review in our country, and as calculated to introduce into our periodical literature a species of criticism less *destructive*, and more "*reproductive*" of truth and goodness than any which it has hitherto possessed.

The work is now edited by the Rev. C. S. Henry and the Rev. F. L. Hawks, D. D., who also, with Mr. Park Benjamin, are its joint proprietors. The following extract from a recent prospectus will explain more fully the design of the Review, and exhibit its claims on the members of our Church for patronage. We deem it unnecessary to give a particular specification or analysis of the several articles of the last number. Suffice it to say, that, taken as a whole, it is superior to those which have preceded, and such as not to disappoint the reasonable expectations of its friends.

I. The plan of this journal embraces:—

1. Extended reviews of important works, and discussions of important subjects in every department of literature and thinking, similar, in form and manner to those which make up the contents of quarterly reviews generally.

2. Critical notices of such publications of every current quarter as, from their literary character, and especially from their spirit and tendency, shall be thought to deserve notice, either for praise or blame. To this department of the work we attach much importance, both in its connexion with the great design of the journal, and as affording valuable aid to literary men in the knowledge and collection of books.

3. A survey (semi-annually) of the most important and interesting events relating to the affairs of the dioceses.

II. In regard to the object, the principles, and spirit of the work, the subscribers wish to express themselves with frankness and clearness.

This journal is designed to be a *general* review for the whole country. Its object is to promote the interests of good literature, of science, and of sound principles in religion, in philosophy, in morals, in government, and politics. It will endeavor to exhibit every thing important to a just estimate of the character of the times, and of the intellectual, moral, and social movement of the world. The proprietors desire to be understood as aiming to make the Review contribute to the formation of a sound public opinion throughout the country, upon every great subject of intellectual and practical interest.

In *literature*, the attempt will be made to elevate the public taste, to develope and apply—as well to the great master-works of former times as to current works in the department of high letters—the principles of a just and philosophical criticism.

In *philosophy*, we are opposed to the exclusive "sensualism" of the school of Locke, and to the materializing tendency still widely existing.

In *morals*, we are opposed to the "selfish system" of Paley, Bentham, &c.

In *religion*, we hold with the Protestant Episcopal Church of the United States, of which we are members. As such, not only may the coloring and expression of our sentiments be modified on many subjects, but we shall also, on suitable occasions, in a free yet candid spirit, exhibit and commend the distinctive principles of this Church as they are held in the unity of her communion.

Of the tone of this work, in regard to all matters pertaining to the *general* interests of religion, we freely avow that it will be decidedly *conservative*, maintaining the old-fashioned principles of religious order, of scriptural doctrine and practice, as against the fanatical and licentious doctrines and "new measures," which, within a few years, have wrought such manifold evils, in the production of spurious religious excitements, impairing the appropriate influence of a regular ministry and services, corrupting true religion, and even morality, and thus conducing to the spread of skepticism and infidelity. Religious and "moral reform" quackeries will find in this work an unsparing opponent; yet we shall always distinguish between a good object and a wrong way of promoting it.

In regard to *political* subjects and matters of public and social interest, we hold it to be the duty, as well as the right, of all Christian men connected with the press, to have and to utter their convictions upon the great questions with which the public welfare is connected; and we shall endeavor that the views expressed on these subjects shall be none the less comprehensive, able, and statesman-like, for being taken from a *religious* point of observation. Disregarding, however, all mere *party* questions, we shall aim to promote the spread of sound political *principles.* Republicans, constitutionalists, and friends of rational freedom, we shall seek to diffuse what we conceive to be the true principles by which alone a free government can be successfully sustained, and thus to arrest the destructive tendencies of modern Jacobinism.

The proprietors would add, that among the number of regular and pledged contributors to the pages of the Review, are the names of the most distinguished public men, as well as of the most eminent scholars and ablest writers in the country; forming a combination of high and various talent, which justifies them in cherishing the most confident expectation of making the Review a work of the highest character.

SUNDAY *versus* SABBATH.

To the Editor of the Churchman.

Most denominations of Christians other than Episcopalians, and even many of them, speak of the Lord's day as the Sabbath, and of the schools kept on that day as sabbath schools. I know that our Union is called the *Sunday* School Union, and it has always struck me that the latter was the correct appellation. Possibly my reason for so thinking is, that being brought up a Churchwoman, I naturally conclude that what is done by church authority is right.

I should like to hear the reasons why our Church uses the term Sunday, and why *you suppose* other denominations and many *Episcopalians* use that of sabbath.

Mulier.

Answer.—One of the abuses of Popery was the celebration of the services of the Church in an unknown tongue. This abuse our Reformers aimed to rectify by having the Calendar translated, and the services performed in English, judging it to be "a thing plainly repugnant to the word of God to have public prayer in a tongue not understanded of by the people." Now, it so happened that the word used in the old Saxon English of the age to denote the Lord's day or the first day of the week was *Sunday.* The Church then had the same reason for using this word as for using any other in the language. Her reformers were men of great simplicity and unaffected honesty, and thus naturally fell into the habit of calling things by their right names When they had occasion to mention the Supreme Being, the Saviour, or the Spirit, they used the words *God, Son* or *Lord*, and *Holy Ghost;* when they meant to designate the planet on which we move, or the waters that cover a great part of its surface, they used the words *earth* and *ocean;* * and when they wished to specify the days of the week, they said Sunday, Monday, Tuesday, &c. They adopted these terms simply because they were good English, never imagining that they were desecrated or rendered unfit for the use of pious Christians, from their heathenish etymology, or even from their having been once appropriated by the heathens as appellations of their deities, or in honor of their supposed works. The desire which the apostles felt for the conversion of the heathen must be their apology for adopting the language of the heathen; and the desire which the Reformers felt to benefit the people must be their apology for adopting the language of the people. If an error were committed in either case, the blame must devolve, not on the apostles or reformers, but on the appointment of Providence, which renders it expedient, where a revelation is made, to adopt the language of the people to whom it is made.

The Church then has been led to adopt the word *Sunday* by the desire which she felt to have her formularies translated into the English language; the same authority existing for *Sunday* as for any other legitimate word in the language—that of conventional usage and immemorial prescription. We, i. e. Episcopalians generally, use the same word in imitation of her example, and in compliance with that custom, which, in the judgment of the Roman poet, constitutes at once the authority and the standard of language.—We call our schools Sunday schools and our Union the Sunday School Union because the children for whose benefit they are intended are taught on Sundays, and because no other instruction is allowed than such as is appropriate to Sunday.

"It was worth while observing," says Dean Swift, "the singular effects of that aversion or antipathy which Jack and his brother Peter seemed, even to affectation, to bear toward each other. * * * Yet after all, it was their perpetual fortune to meet. The reason of which is easy enough to apprehend: for the phrensy and the spleen of both having the same foundation, we may look upon them as two pair of compasses, equally extended, and the fixed foot of each remaining in the same centre; which, though moving contrary ways, will be sure to encounter somewhere or other in the circumference." If there is any ill-natured wit in this quotation, (as we think there is not,) we disclaim it: if there is any philosophy in it, (as we think there is,) we desire to profit by it. The subject under consideration is one of the innumerable points of contact in the peripheries of two opposite creeds which have their common centre in the self-sufficiency of the human heart. The Romanists aimed to involve the truth in a shroud of apparent sanctity and mystery, and so they must needs have their services celebrated in a strange tongue: the Precisians or extreme and *ultra* seceders from Rome, by whatever name they may be designated, sought to wrap themselves in the same cloak of mysterious sanctity, and hence they too were led to adopt a peculiar phraseology. Each party affected a reputation for superior sanctity, and both exclaimed, "Procul, O procul!" to the lovers of English pure and undefiled. It is for this reason, as we suppose, that other denominations were originally led to adopt the word *sabbath* as a substitute for Sunday, in common with many other peculiarities of expression, which it is here unnecessary to specify. In saying this, however, we by no means intend to cast a reflection on those of the present day who retain this or any similar peculiarity. It is their ancestors and not themselves at whose door the solecism must be charged.—They, we believe, acquiesce without reflection in the prescription of their fathers; but as they no longer make it a point of their religion to bestow Bible names upon their children, we hope they will ere long dismiss the hereditary scruple which leads them, in violation of the best authority, to use a Hebrew word for an English, and force a Jewish term on a Christian people.

"Mulier" further asks why some *Episcopalians* use the word *sabbath:* but after what we have said, it would be but a poor compliment to the sagacity of her sex to suppose that she could not herself conjecture the reason.

* These words, in their respective originals, were the appellations of fictitious deities.

Introductory Address to the students in medicine of the College of Physicians and Surgeons of the University of the State of New York. Delivered Nov. 7, 1837. By Edward Delafield, M. D., Professor, &c. New York: Published by the students.

We have seldom read an introductory address to a body of students commencing a course of professional studies, which contains more wholesome and pertinent advice than Dr. Delafield's. To us, at least, it appears from first to last to be exactly what the occasion required. It is the friendly and paternal effort of one who has himself arrived at maturity in his profession, to point out to young beginners the perils which environ their path, and to give them a clew by which they may be guided to the desired goal. The comparative advantages which the medical student may derive from different languages and collateral branches of study, are discriminated with much good sense and recommended with an earnestness proportioned to their respective claims. The style, also, is terse and perspicuous, and the concluding part of the address, in which the author portrays the discouragements and rewards of the physician, rises to a strain of eloquence which will come home to the heart of every parent who reads it.

We speak confidently of the merits of the address, and without apprehending the charge of arrogance for transgressing our proper bounds, from the fact, that it contains apparently no controvertible positions, and is by no means exclusively professional in its aspect.

☞ Mr. Buckingham, whose lectures in this city have been received with general approbation, proposes to repeat the courses on Egypt and Palestine. The course on Palestine is to be commenced on January 12, at the lecture-room of St. Luke's Church. Further particulars respecting this and the other courses may be ascertained from the daily papers.

The Rev. Lucius M. Purdy, late of St. Paul's Church, Sharon, Conn., is officiating in St. Ann's parish, near Scottsville, Albemarle county, Virginia.

The Oriental Key to the Sacred Scriptures, as they are illustrated by the existing rites, usages, and domestic manners of Eastern Countries; with a short account of the different books and writers of the sacred volume. By M. Corbett. The Introduction by the Author of the "Oriental Annual." Philadelphia: Joseph Whetham. 1837.

An entertaining and very instructive book. It contains a brief statement of the design and history of the several books of Scripture, and a selection from each of such passages as contain allusions to oriental customs, with corresponding illustrations subjoined. The arrangement is easy and natural, the style correct and agreeable, and the quotations from eastern travellers are numerous and always concise and pertinent. Several large works have been compiled on a similar plan, which possess superior merit; but we know of no epitome so well executed as the present. The author has evidently consulted the best authorities, and made a judicious use of them. We annex a few passages, which may be considered as specimens of the book.

"In his 'Christian Researches,' Mr. Jowett says, 'To witness the daily family habits in the house in which I lived at Deir el Kaner forcibly reminded me of scripture scenes. There is another custom by no means agreeable to a European, to which, however, that I might not seem unfriendly, I would have willingly endeavored to submit; but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table in the evening two or three messes of stewed meat, vegetables, and sour milk. To me the privilege of a knife, and spoon and plate were granted; but the rest all helped themselves immediately from the dish, in which it was no uncommon thing to see more than five Arabs' fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this—when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality, and had I been sufficiently well bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposite the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the evangelists record of the last supper.' The traitor was described by our Lord in these terms: 'He that dippeth his hand with me in the dish, the same shall betray me.' (Matt. xxvi. 23.) From this it may be inferred that Judas sat near our Lord, perhaps on one side next to him."

On I Sam. xiii. 10, "Behold, Samuel came, and Saul went out to meet him," we find a brief description of the custom of meeting guests still prevalent in the East. On the approach of a person of great distinction, he is met, at a distance proportioned to his rank, by a deputation called the Istakball. The importance attached to this ceremony is then illustrated by the following interesting account of the feelings of the Persian ambassador, on his arrival in England.

"His first surprise on reaching England was at the caravansaries, for so, though no contrast can be greater, he calls our hotels. We were lodged in a gay apartment at Plymouth, richly ornamented with looking-glasses, which are so esteemed in Persia that they are held to be fitting for royal apartments only; and our dinners were served up with such quantities of plate and of glassware as brought forth repeated expressions of surprise: every time he was told that they were the common appendages of our caravansaries.—The good folks of the inn, who like most people in England look upon it as a matter of course that nothing can be too hot for Asiatics, so loaded the ambassador's bed with warm covering, that he had scarcely been in bed an hour, before he was obliged to get out of it; for having during all his life slept on nothing but a mattress on the bare ground, he found the *heat* insupportable, and in this state he walked about the greatest part of the night, with all the people of the inn following him in procession, and unable to divine what could be his wishes.

"One of the public coaches was hired to convey his servants to London, and when four of them had got inside, having seated themselves cross-legged, they would not allow that there could be room for more, although the coach was calculated to take six. They armed themselves from head to foot with pistols, swords, and each a musket in his hand, as if they were about to make a journey in their own country; and thus encumbered, notwithstanding every assurance that nothing could happen to them, they got into the coach. His excellency himself greatly enjoyed the novelty of a carriage, and was delighted at the speed with which we travelled, particularly at night, when he perceived no diminution of it, although he was surprised to see all this was done without a guide. We were met at two posts from London by two gentlemen of the foreign office, who greeted him on his arrival; but he grew very anxious as we proceeded, and seemed to be looking out for an *Istakball*, or a deputation headed by some man of distinction, which, after the manner of his own country, he expected would be sent to meet him. In vain we assured him that no disrespect was intended, and that our mode of doing honor to ambassadors, was different from those of Persia: our excuses seemed only to grieve him the more—and although to a foreigner the interest of the road greatly increased as we approached the city, yet he requested to have both the glasses of the carriage drawn up, for he said he did not understand the nature of such an entry, which appeared to him more like smuggling a bale of goods into a town, than the reception of a public envoy. As for three of his servants who followed us in a chaise behind, they had nearly suffocated themselves; for, by way of experiment, they had put up all the glasses, and then, when they wished it, could not put them down, so that they were quite exhausted for want of fresh air.

"He who had witnessed the manner in which our ambassadors had been received in Persia, particularly the *levee en masse* of the inhabitants, who were sent out to meet him at every place where he stopped, was surprised to see the little notice that he himself, in the same situation in England, had attracted, and the total independence of all ranks of people.

"Although he found a fine house and a splendid establishment ready to receive him in London, and although a fine collation was laid out upon the morning of his arrival, nothing could revive his spirits, so much had he been disappointed at the mode of his reception.

"His first object was to deliver his credentials to the king as soon as possible, because in Persia it is esteemed a slight if it is delayed. In this also he was disappointed, for on the first Wednesday, the usual levee day, his majesty happened to be unwell, and consequently there was a delay of more than ten days before he could be presented, He bitterly lamented his fate, and daily affirmed that for this he should lose his head on his return to Persia. When the day came, he was naturally anxious about the reception which he was to find. He had formed his ideas of our court from what he recollected of his own, where the king's person is held so sacred, that few have the privilege of approaching it. He had a private audience at the queen's house; and from the manner in which he expressed himself after it was over, it appeared

that the respect which he had hitherto felt towards our monarch was diminished. There are many ceremonies exacted on approaching the Shah of Persia. He is first seen at a great distance: he is approached with great caution, and with many profound inclinations of the body. In his immediate vicinity, the shoes are taken off, and none enters the room in which he himself is seated, without especial command from him. Here the Persian entered at once into the same room where his majesty was standing. He made no inclination of the body—he did not even take his shoes off; and what is more, he put his credentials into his majesty's own hands. He said that he had expected to have seen our king seated on a throne at a distance, and that he could not have approached within many paces of him; his surprise then may be conceived, when, on entering a small room, he was taken to a person whom he took to be a *capijee* or porter, and was informed that this was the king of England. He said that if any blame was imputed to him for not having delivered his credentials immediately on arrival, and that all would be pardoned, when he should assure the shah that he was not desired to take off his shoes as he approached our monarch."—*Morier.*

On the Sense of Touch, or Physiology and Philosophy opposed to Materialism and Atheism. Being an introductory discourse, delivered on the 6th day of November, 1837, on the opening of the new college in Crosby-street. By J. Augustine Smith, M. D., Member of the Royal College of Surgeons of London, President of the College of Physicians and Surgeons in the University of the State of New York, and Professor of Physiology in that institution. New York: W. E. Dean. 1837.

The following is the argument of Dr. Smith which was promised in our last. We had intended to accompany it with quotations from one or more old authors, and some further remarks of our own. But the length of the extract, and the extent to which we have already trespassed on the indulgence of the majority of readers who are averse to subjects of so abstruse a nature, warn us against further prolixity.

After the freedom of our remarks it would be unjust to the excellent author to abridge or mutilate his argument, and therefore we give it entire. We trust that the efforts which we have made to corroborate it with older arguments will not diminish aught from its force.

"As the basis of my reasoning, I have to assume, that the atheists have *positive* doctrines of some kind or other. For where they take the ground mentioned by Mr. Hume, that we observe certain circumstances which pass without us, and are conscious of various sensations which occur within us, and as beyond these we can perceive nothing, so beyond them we will infer nothing; if, I say, we are to be thus *estopped*, why, then, undoubtedly, as all exercise of our reason is precluded, that faculty can neither establish nor refute any proposition whatsoever.—But if the atheists will advance a single step beyond this position; if they will acknowledge that our discursive are not inferior to our perceptive faculties, and consequently, supposing the logic to be sound, equally entitled to command the assent of the understanding, why then I think they may be dealt with. For my unfortunate opponents having proceeded thus far, will probably admit that there is such a thing as matter, and that it is governed by laws that are uniform *They* in truth cannot object. A disciple of Berkeley indeed, if he who was

'Endowed with every virtue under heaven,'

have now on earth a disciple, may plead his privilege. But a Berkeleyan and I agree on this occasion, and all others must concede what I ask. With these concessions, then, reasonable as I think in themselves, and which, so far as they are *ad hominem*, cannot be refused me, I hope to make out my case. Let us now see if this can be done.

"If the substance matter exist *now*, it must have existed from all eternity, or it has been created in *time*. But if created in time, then it has been called into existence by some quality inherent in itself, or by a power both antecedent and extrinsic. The former hypothesis, however, is inadmissible, because it involves the absurdity of supposing this creative quality to have *preceded* the genesis of the very material to which it appertains, and from which it cannot be separated even in imagination. A definition indeed settles the point, since the very term 'quality' implies a previous something, of which that quality is to be predicated. In other words, 'the wonderful fecundity of matter,' as La Place has it, could not have been prior to matter itself. It may be held, consequently, as a demonstrated truth, that if created at all, matter is indebted for its origin to a source other, greater, and more ancient than itself—that is, to the Supreme Being. But this of course our antagonists will not allow; and those who admit there is such a thing as matter at all, maintain that it has existed from eternity.

"But if matter have existed from eternity, then its laws have been also in operation from eternity. For otherwise those laws have been impressed upon it in time, and by some external and superior power, since matter could no more impose *new* laws upon itself, than it could create itself. Our opponents, however, will no more acknowledge such a power in this case than in the former. The eternity of matter, therefore, and the co-eternity of its laws, are two propositions by which our adversaries must stand or fall. If either fail them, their only alternative is to enlarge their creed or abandon their reason.

"It only remains then to be seen, whether one, or still more, whether both of these positions can be successfully assailed. In attacking them, I shall begin with the second, and confine myself to the *chemical* laws of matter, as the argument deduced from them is equally conclusive as from any, or all the others. Let us then endeavor to ascertain whether there has been no commencement to the action, that is, to the existence of these laws. For no one, I presume, will contend that chemical affinities lay dormant for countless ages, and then spontaneously burst forth with all their energies.

"It is a self-evident truth, that if the universe were composed of *one* simple chemical element, no chemical action could ensue. If it were composed of two, having an affinity for each other, they would combine, and then their mutual agency would cease. Were there three elements only, two might first unite, and they with the third. Were four the number, an additional combination might take place, &c. The general proposition cannot then I think be controverted, *that in a body or system of bodies where the number of chemical elements, how great soever, is limited at all, the number of chemical changes which those elements can undergo is also limited.* But these changes being in constant progression, *time* is the only condition requisite for their completion. They are not yet completed, however. They have not therefore been going on from all eternity, since in eternity *time* must have perfected whatever time can accomplish. There was, of course, a period at which as no chemical changes occurred, there could be no chemical laws. These laws consequently did not then exist. They have necessarily therefore originated in time, and as they could neither create themselves, nor be created by matter, they must have been impressed upon matter by some external and superior power, which was to be proved.

"Again. In every case of chemical action, the stronger affinities overcome the weaker.—The tendency therefore always is to the firmest unions, and to those ultimately which are absolutely indissoluble. But few, perhaps none of these, have as yet taken place. Now the only element which can be wanting for that purpose—the only one which is not already present—is *time*. There has not, consequently, hitherto been time enough to effect at any rate *all* of these irrefragable combinations. The processes necessary therefore for their completion have not been in regular progression from all eternity, since "in eternity *time* must have perfected whatever time can accomplish," &c. &c. &c.

"But as the foregoing argument is a very general one, a particular illustration of it may not be superfluous.

"It is quite clear that oxygen, for example, has a greater attraction for some one element than for any other which exists in nature. However the fact may be, we will call that element carbon. With carbon then oxygen will unite in preference to any other substance, whenever it has an opportunity of so doing. Its tendency to form such a union being incessant, as has already been shown, and the combination, when effected, being for ever, it is matter of demonstration, that the ultimate result of the chemical laws now in operation, must be a state of universal chemical quiescence. But as yet, there has not been time for that result, &c. &c.

"There was then an epoch when no chemical laws prevailed. But matter destitute of chemical laws, is contrary to all our knowledge and experience, and therefore its existence in such a state cannot be admitted. It follows, therefore, that as the chemical laws of matter have had a commencement, so matter itself has had a beginning; it has consequently been created, and its laws stamped upon it by a superior Being—the proposition which was to be proved.

"Now the only possible mode of escape from the foregoing conclusion, is by the adoption of *three* assumptions, all incomprehensible, and all destitute of proof. The first of these is, that the number of chemical elements in the universe is absolutely unlimited; the second, that these various elements are so situated in space, as to come within the range of their respective affinities; and lastly, that a succession of these elements has, in point of fact, acted from eternity upon the mass of which our globe is composed.

"With respect to the first of these, the *onus probandi* lies perhaps as much on the one side as the other; we will therefore say no more about it. The second is rather unwieldy, though something like evidence in its favor should be furnished. But the third being the averment of a specific fact, we have a right to ask, Where is your evidence? If this be required, it is obliged to be conceded, there is none of a *positive* character, and recourse must of consequence be had to the *argumentum ad ignorantiam*—we do not know that it has not been so. But this is altogether inadmissible. For this were not simply to reverse the order of science, but to annihilate science, since it is the well-known rule that in the pursuit of truth, we are to proceed from the known *to* the unknown. Whereas, according to atheistical dialectics, we are to advance not only *from* the unknown, but *against* the known. Yet, what conclusions can stand, if it be allowable to assail them in this wise? And what security have we for the stability of the fabric of human knowledge, if the sacred temple is to be breached from batteries erected upon nothing? The atheists, therefore, cannot be permitted to allege gratuitous suppositions, alike improbable and inconceivable, and thus invalidate results regularly derived from premises which are undeniable. They must conform with greater strictness to the rules of that philosophy which they profess to hold in such respect, and on which they place such exclusive and implicit reliance.

"But it is not certain that if the three assumptions which I have enumerated were granted, my second argument would be thereby eluded. To escape this, something further is required—the atoms must be not only unlimited in number, but infinite in power. For if the particle *a* be chemically united to the particle *b*, the former must have for the latter a definite force of attraction, great or small. But stronger affinities alone can overcome those which are weaker, *a* consequently will not reject *b* to unite with *c*, except it have for *c* a greater affinity than for *b*. By parity of reasoning, *c* will give place to *d* only upon the same principle of superior force, and so on to the end of the alphabet. But a power which can act with an energy perpetually augmenting through an infinite series, must be itself infinite: *a* then must have a chemical attraction which is infinite, and that is absurd. Yet if this power be finite, and be placed in circumstances to exert itself without ceasing, sooner or later it must be neutralized. This is not yet done, however; there has not hitherto been *time* enough for that effect to be brought about. But in eternity *time* must have perfected whatever time can accomplish. There was of course a period at which chemical laws did not act, and consequently did not exist; they have necessarily, therefore, originated in *time*. If, however, such were their origin, matter also, as we have seen, has had its beginning. But it was proved at the very outset that matter could create neither itself nor its laws; the one and the other, therefore, have had a Creator. Unless, consequently, there be in my logic some flaw which I am unable to detect, so far from *both* the positions on which every *reasoning* atheist must rely being impregnable, neither can be maintained. My argument then is closed—my task completed. There is a God, who, for reasons which seemed to him good, has called into existence and stamped with his laws all that we behold and more than we can imagine, *as was to be demonstrated.*"

We are requested to insert the following extract from the minutes of the Executive Committee of the General Protestant Episcopal Sunday School Union. December 6, 1837.

"*Resolved*, That in the selection of books to be sold in the depository of the Union, the following principles shall be adhered to.

"All books comprised under these heads shall be rejected.

"1. Books containing objectionable sentiments or phraseology.

"Books merely secular in their character and unfit for Sunday reading.

"Books inferior in point of style and matter, though free from erroneous doctrine and language."

The Church periodicals generally are requested to give the above an insertion.

B. I. Haight, *Sec.*

☞ Bishop Onderdonk delivered a sermon—the first of his intended series—to candidates for the ministry on Sunday evening last, at St. Peter's Chapel. The discourse made a happy impression, and the "passing thoughts" of a hearer on the occasion shall find a place in our next.

☞ The Rev. Dr. Hawks has consented to deliver a lecture at the request and for the benefit of the New York Historical Society. We are happy to see that an effort is making to revive the condition of this society. The lecture will be delivered this evening; the subject *Pocahontas.*

Logic, or the Art of Reasoning Simplified. By S. E. Parker, Author of the articles, Prosody, Quantity, and Versification, in Dr. Rees' Cyclopedia. Robert Davis, publisher. Philadelphia. 1837.

In these declamatory times he will do good service to both Church and State who shall bring back preachers and orators, and writers to the sound use of that reason through which the minds of men are to be moved to the choice of good and the rejection of evil. Both clergy and people in the Church need some knowledge of the art of reasoning, if we may judge from the ordinary character of the discourses of our most popular preachers. We hold that the taste for noisy declamation, oratorical flourish, and desultory reasoning, (if it may be called reasoning at all,) which characterizes the times, and is flooding our churches with rhapsodies and barren common places, is one cause of driving away from the house of God minds which seek for instruction and edification, and of bringing the temple and worship of God into disrepute and disregard. We are no enemies to eloquence in the pulpit, rather we are fervid admirers of it; but we have often groaned inwardly at hearing "pulpit noisiness" called "pulpit eloquence," and a "series of bold assertions" dignified with the title of "close reasoning." Nothing but an infallible confidence in the ignorance and ill taste of public auditories could embolden the speakers in our public assemblies, whether clerical or lay, to pour forth what they often venture to emit as instruction or argument. To subdue then the public speaker, we must improve and raise the public taste. Hence the study of logic should make a branch of youthful study, as an essential part of education in our country especially. The inherent difficulty of the study, or rather, its opposition to loose habits of mind, combined with certain prejudices against it, exclude logic too much from attention in the early training of youth. In the work before us Mr. Parker has sought to render the subject more attractive and less abstruse. In this we think he has succeeded. Of course there was little new to be presented on the subject itself.—Clear statements, good arrangement, and ample illustration, and, we may add, a sufficient illustration of his illustrations, were the main things to be expected; and these we find in the volume before us, which we therefore commend as a valuable auxiliary to the young student, and also to the general reader. A canon requiring the clergy to read it through once a year would doubtless aid the cause of sound theology and sober Christian instruction in the Church. And a law exacting a similar exercise from legislators and Congressmen would be equally useful to the state.

Protestant Episcopalian.

An Address delivered before the Literary Societies of the University of Vermont, August 2, 1837. By George C. Ingersoll, and published at their request.

The apparent design of this address is to eulogize the structure of American society, to repel the charge, that popular principles are unpropitious to literature, and especially to oppose the plan which has been suggested for the formation of a learned order.

Gilley's Horæ Catecheticæ.—We are pleased to find the following testimony to the value of the American reprint in the last number of the British Magazine. "Bishop Doane has reprinted Dr. Gilley's Horæ Catecheticæ with notes and illustrations. To no one can the hackneyed compliment from Cicero be more justly applied, than to this prelate,—'He always improves whatever he handles.'"

☞ Frequent inquiries being made respecting the proposed Bible Questions of our Sunday School Union, we are requested to state that the Questions are in the hands of the Chairman of the Committee on the subject, the Rev. Dr. Jarvis.

To Correspondents.—The "Circular of the Patriarchs of Constantinople and Jerusalem" is a curious document, and seems, notwithstanding its length, to be worthy of preservation in some permanent and accessible form. We shall make some use of it—perhaps insert it entire.

"Awton" is referred to the notice of Bishop Onderdonk's sermon in another column.

"I. M. K." in our next.

"Psomismata," numbers iv. and v., have been received, and the former would have been inserted this week, had not the matter of the paper been arranged earlier than usual. The writer will accept our best thanks for his continued favors.

"T.," in behalf of Foreign Missions, in our next.

"Nuncius," on the Protestant Episcopal Tract Society, shall receive insertion in its turn—next week if space allows.

The *anonymous* critique on Mr. Roy's Lexicon (it is well that every contributor should adopt *a signature*) is unmercifully severe. We cannot venture it without a personal examination of the work: if then satisfied of its correctness, we shall insert the article; for really it is too bad that the public, and especially the young and inexperienced, should be duped by such quackery as is alleged to exist in the present case, however backed by respectable recommendations and authorities.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—First Sunday after the Epiphany, January 7, in Grace Church, admitted John D. Ogilby, A.M., Professor of Greek and Latin in Rutgers' College, New Brunswick, New Jersey, to the order of Deacons. Morning prayer was read by the rector, the Rev. Thomas H. Taylor, D.D., (who also presented the candidate,) assisted by Rev. Frederick Ogilby, deacon, of New Jersey, who read the lessons; and the sermon preached by the Bishop.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

The Rev. Caleb S. Henry, late a presbyter of the Diocese of Pennsylvania, having removed into this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, D. D., Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, D. D., Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Coghlan, Rev. James, 266 Fourth.
Colton, Rev. Calvin, 101 East Broadway.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goddard, Rev. Kingston, Chelsea Square, Twentieth.
Hackley, Rev. Charles W., 116 Sullivan street.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 84 Chambers.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 665 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Marcus, Rev. Moses.
Manney, Rev. S. W., Corner Avenue D and Tenth
Milnor, D. D. Rev. James, 82 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, D. D. Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 97 Mercer.
Taylor, D. D. Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, D. D. Rev. William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev. Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev. T. S., 117 Nassau.
Cutler, Rev. B. C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev. E. M., Johnson, corner of Pearl.
Messenger, Rev. J. F., Lawrence, near Willoughby.

CALENDAR.

JANUARY.

14 Second Sunday after Epiphany.
21 Third Sunday after Epiphany.
25 Conversion of St. Paul.
28 Fourth Sunday after Epiphany.

FEBRUARY.

2. The Purification of the Blessed Virgin.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 15th instant, at seven o'clock. Punctual attendance is requested.

John V. Dixey, Secretary.

January 10, 1838.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received by the hands of James Swords, Esq. $372 50, viz. From St John's ch, Bridgeport, per Mr Charles Foote 24 25. From Mrs S S, per Swords, Stanford & Co. 20 00. From Rev Dr Crocker, Providence, R I, for Greece 24 00, Africa, 25 00, general purposes 119 00; for Richmond school, Athens, from St John's Sunday school, 23 00; for do, from infant school, do, 9 00—200 00. From Mr Gideon Gurnett, Providence, R I, Missionary Association of Grace Church, Providence, for Africa, 1 00, for general purposes 99 66; from Sunday school of do, for Africa, 2 61, general purposes, 3 98; from Sunday school of colored adults, do, for Africa, 20 00; from scholars of Miss Lydia Smyth's private school, penny contributions towards educating William Jackson, at mission school, Cape Palmas, 1 00—128 25.

Received by the hands of Rev John B Kerfoot, from Rev Walter E Franklin, partly contributed by a few ladies, and partly collected in the Sunday school of St John's ch, York, Pa, for Greece, 5 00. Remitted in a letter without signature, from a family residing on a small farm in Fairfax county, Va, being a tenth of the proceeds of their crop of corn, for Africa, 9 00; and from a few ladies in the same county, being the proceeds of their work, for Persia, 11 00—20 00. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from Mr R D Warwick, for Greece, 10 00; from a friend, for Africa, 5 00; from Mrs Mary M Dillon, by the hands of the Rev Z Mead, for Africa, 3 25; from Mrs Mary E Goode, by do, for Greece, 5 00; weekly collections in St Paul's ch, Lynchburg, by the hands of Mr Alexander Tompkins 25 00—less premium for draft, 96 cents—47 29. Received from Rev Wm M Carmichael, rector, offerings of St George's ch, Hempstead, L I, 5 50. Remitted by Thomas Robins, Esq, agent at Philadelphia, from Henry F Rodney, Esq, Lewistown, Del, per Rev H R Harrold, 3 00; from Mrs Judge Carr, Martinsburg, Va, per Rev Charles F Taliaferro, 10 00; from proceeds of missionary box of Benj Parke, Esq, of Harrisburg, Pa, for Africa, per Mr Stavely, 6 50; from pupils in the school at Longbranch, for Mrs Hill's school, Athens, 28 00; Miss Susan Nelson, for the same, 2 50; Miss Susan Page 1 50, Miss Eliza Little, 1 00, for Greece; from Dr R C Randolph, for Africa, per Rev H Stringfellow, 10 00; from a friend to missions in Fredericktown, Md, being one third of amount collected in family missionary box in 1837, for Mrs Robertson's school at Syra, 16 67—less, postage and discount, 95 cents—78 22. Received by the hands of the secretary and general agent, from an annual subscriber at Epiphany, 50 00. Received from the secretary and general agent of the Domestic Committee, 50 00. Received from Rev. Isaac Pardee, one half collection in Christ ch, Hudson, on Christmas-day, 15 00. Received collection at church of the Ascension, N Y, on 7th January, in cash and pledges, for Africa, 50 00, for general purposes, 951 35—100 35.—Total receipts, $1644 86.

Charles J. Aldis, Acting Treasurer,
January 9, 1838. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 3d of January, has received the following contributions, viz.

Offerings of the church, from St John's ch, Bridgeport, Ct, by the hands of Charles Foote, Esq, $24 25. By the hands of Frederick H. Stimpson, Esq, receiving agent in Boston, the amount of a collection in St Paul's ch, in that city, in part payment of the rector's pledge of 500 00 for the current year, per Henry Cadman, Esq, for missions in the Diocese of Kentucky, 217 05. A donation from the Rev P S Ten Broeck, missionary in Concord, New Hampshire, 50 00. By the hands of the Rev. Dr Crocker, rector of St John's ch, Providence, R I, for domestic missions, 108 87. From the Sunday school of Grace ch, Providence, R I, for domestic missions, by the hands of Gideon Gurnett, Esq, 3 56. From the missionary association of the same church, for domestic missions, by the same hands, 44 69. From the children of the Sunday school of St George's ch, Flushing, L I, for the Green Bay mission, by the hands of the rector, the Rev F D Goodwin, 6 00. By the hands of the Rev Wm M Carmichael, rector of St George's ch, Hempstead, L I, the amount of a collection in that church, for the benefit of the general domestic missionary operations of the Church, and which was by mistake paid over to Mr Brown, and acknowledged by him in his last report for missions in the Diocese of New York, 50 77. By the hands of Wm H Hubbard, Esq, receiving agent in Richmond, Va, received from the Rev R K Mead, through the hands of Geo M Carrington, it being the weekly offerings of the Episcopal congregation, Charlotteville, for June, July, August, September, and October, and designed for domestic missions, 50 00. From the Rev. James D Carder, secretary and general agent, 50 00. From the Rev John A Vaughan, secretary and general agent of the Foreign Committee, his annual subscription, 50 00. Part of a collection in Christ ch, N Y, on 31st Dec, 1837, 31 23. From the Rev Isaac Pardee, rector of Christ ch, Hudson, N Y, one half of a collection in that church on Christmas-day, 15 00. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, received from "Philadelphia county," for domestic missions, 15 00, By the same hands, from the contents of a missionary box kept by a family belonging to St James' ch, Muncy, Pennsylvania, for the year 1837, per Wm Stavely, for domestic missions, 10 00. By the same hands, collected in St James' ch, Perkioman, Penn, for Bishop Kemper's mission, per Rev Mr Reynolds, 8 31. By the same hands, from the female Sunday school of St Andrew's ch, Mount Holley, N J, being their second payment toward educating the girl at the Green Bay mission school named Elizabeth Kempton, per Miss Catharine Clark, directress, 30 00. By the same hands, from a friend to missions in Fredericton, Md, being two thirds of the amount collected in the family missionary box in 1837, for domestic missions, 33 33. By the same hands, collection at the monthly missionary lecture in St Paul's ch, Philadelphia, for general purposes of the Board of Missions, per Rev Mr May, 27 00. By the same hands, annual subscription of Benjamin Parke, Esq, of Harrisburg, Penn, 3 00; and of Mrs Elizabeth Parke, of the same place, 2 00, both for 1837, and for the general purposes of the Board of Missions. By the same hands, from Thomas J H Eccleston, of Dorchester county, Md, for general purposes of the Board of Missions, per Rev Mr Higbee, 10 00. By the same hands, received from the Rev Mr Stringfellow, Millwood, Va, collection in the church, for the general purposes of the Board of Missions, 11 00. By the same hands, from George H Barwell, Esq, for the same purposes, 50 00.

Total from Mr Robins, $199 64.
Total amount of receipts, 900 56.

James Swords, Treasurer.

January 10, 1838.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Cash, from a lady, $10 00; Penny contributions from children of the school, 2 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but *not yet half paid for.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

CITY MISSION.

The subscriber, as missionary at large, with pleasure and gratitude acknowledges the following donations for the benefit of the poor.

From a lady of St John's chapel, by the hands of the agent of the Protestant Episcopal Press, $5 00. From W T, Woodbridge, N J, by post, 5 00. From Mrs C Ray, 15 00.—From a friend, 5 00. And A W, 5 00, by Robert Gracie.

Alexander Fraser, 341 Pearl-street.

January 10, 1838.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 8th of November.

From the boarders at 103 Fulton-street, by R P Williams, 6 00. Offerings of St Clement's ch, for Nov, 1 37. Thomas Rogers, 12 50.—G C Verplanck, annual subscription, 30 00.—Female Benevolent Society of the church of the Epiphany, 16 62. Henry Cary, annual subscription, 50 00. Collection in the church of the Epiphany, 32 49. Do. in the church of the Holy Evangelists, 49 00.—Total, 197 98.

Lewis Phillips, *Treasurer,*
54 Wall-street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very thankfully acknowledges the receipt of $5 00, for the poor, from a lady. For the poor, from "A Friend," 5 00. From A W, 5 00, by Robert Gracie. From a lady of St John's chapel, for do, 5 00.

E B. Kellogg, 401 Hudson-street.

January 9, 1838.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From several annual subscribers, $20 00.—Offerings of Christ ch, Rye, by the hands of the rector, 5 60.

By the hands of the agent, Mr James Barrow, annual subscription, 2 00. Mrs S Drake, 10 00. Mr Edmonds, annual subscription, 2 00. Mr A Hanford, do, 2 00. Cash, (T C W,) 5 00. Cash, (Miss H,) 5 00. Miss Ogden, 5 00.—Rev J L Harrison, 3 25. Cash, (B M E,) 2 00. P V Hoffman, Esq, 5 00. Peter Lorillard, jun, Esq, 10 00.—51 25.

Total receipts,—76 85.

Thomas Browning,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs, who has for sale, or hire, the stereotype plates of Megarey's elegant edition of the octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

Collection from Grace ch, by the hands of Rev R W Harris, the rector, accidentally omitted to be acknowledged last week, 8 50. From several annual subscribers, 6 00. From Joseph Fowler, Esq, by the hands of Robert Gracie, Esq, 3 00.

And the following by the hands of the agent. Jan 4, Mr and Mrs H C De Rham 5 00 each; Cash, N P B, 2 00. Jan 6, Cash, W H A, 25 00; Mr Joseph L Frame, 5 00; Mr A Hanford, annual subscription, 1 00. Jan 9, Cash, W K, 5 00; Miss Ogden, 5 00. Jan 10, Mr Thomas Brown, 1 00; Peter Lorillard, jun, Esq, 10 00—64 00.

Thomas Browning, Treasurer,
77 Maiden lane.

The agent acknowledges to have received from Rev Wm M Carmichael, 16 60; from Rev W Van Zandt, 2 00—18 60.

Total receipts, 100 10.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1837.	*Missionary Disposable Fund.*	
Dec. 5	Received a donation from Mrs Richard Ray, per Rev Dr Berrian, - - -	$70 00
26	Received from the Auxiliary Female Education and Missionary Society of St. Luke's Church, N Y, - -	213 00
1838.		
Jan. 2.	Received collection made in St. Bartholomew's ch, N Y, on Sunday, Dec 31st, - -	66 68
5	Received part of the monthly offerings of St George's church, Hempstead, L I, - -	24 00
9	Received from a member of Grace church, Whiteplains,	1 50
		$375 18
1838.	*Education Disposable Fund.*	
Jan. 5.	Received from Auxiliary Female Education and Missionary Society of St. Luke's Church, New York, -	$213 00

Benjamin M. Brown, Treasurer.

January 10, 1838.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer of the "Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New York" has further to acknowledge:—

Collection at St Bartholomew's ch, on the 17th ultimo, after sermon by Rev Hugh Smith, $23 37. H Leroy Newbold, 1 00. R L Morris, 1 00. Mrs D Stevens, 1 00. Lewis Rutherford, 1 00. James J Hoyt, 1 00. Mr Prindle, 1 00. P A Schermerhorn, 1 00. J P Britton, 50 cents. J Bodwell Doe, 5 00. M Bostwick, 1 00. John Brown, 1 00. A G Rogers, 1 00. James Robinson, 1 00. W Carth, 1 00. E Herrick, 1 00 Thomas Otis, 10 00. Charles Maison, 1 00. Monthly offering, by the hands of H C, 1 50. Miss A E Parker, of Perth Amboy, 1 50. Miss Penelope Parker, of do, 1 50. Mrs Gertrude Parker, of do, 1 50. J Neilson, jun, 1 00. Pope Catlin, (life membership,) 15 00. A H Lowrey, 1 00. A Hegeman, 1 00. Wm. Hegeman, 1. A. B. Sams, 1 00. Wm. Timpson, 1 00. W. E. Wilmerding, 1 00. Geo. Wade, 1 00. W. C. Johnson, 5 00. G. T. Adee, 1 00. W. Mooney, 1 00. D. M. Stebbins, 5 00. C. F. Codwise, 2 00. T. A. Swords, 1 00. J. R. Onderdonk, 1 00. J C Trask, 1 00. W M Halsted, jun, 1 00. E Corning, 1 00. E A Lansing, 1 00. Jos S Fay, 5 00. P Humbert, 1 00. Mrs L Pignolet, 2 00. Warren Kimball, 2 00. Rev Alfred Lee, 25 00. T W Gall, 1 00.—Joseph Martin, 1 00. Theodore Marsh, 1 00. J B Herrick, 11 00.—Total, 150 87.

N. G. Ogden, Acting Treasurer,
January 10, 1838. Phœnix Bank.

The ladies (teachers in St. Matthew's Colored Sunday School) wish to acknowledge the following donations:

From Rev Mr Cook, $3 00. From Rev Wm Richmond, 3 00. From Rev ———, 2 00. From ———, 1 75. From a lady of "Ascension Church," 1 00. From Miss ———, of "Zion Church," a bundle of clothing. From Mr ———, by the hands of Mr Williams, a teacher, 60 yards of calico. They would also state that they meet at 89 Bowery, every Thursday evening, to sew for the poor children of the school,—where any small donations will be thankfully received. They may also be left at 194 Broadway, or 9 Vandewater-street.

By order of W. W.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Jan. 11, from the following persons, viz.

Postmaster, Whitehall—Rev P A Proal—Postmaster, Rome, Ga—Weeks, Jordan & Co—Rev John Croes—Postmaster, Fayetteville—Rev Lucius M Purdy—W Hoyt, with remittance—Postmaster, Roxbury, Mass—Postmaster, Woodstock, Vt—John C Ackley—Postmaster, Philadelphia.

Received by the Gen. Prot. Episc. S. S. Union.

E Wilde—Postmaster, Windsor—Wm F Hunter, with remittance—Thomas Latimer, 3—R T Thom, with remittance—Col. D Mead—R E Pratt, with remittance—L N Gridley—S Rockwell—John H Stewart—H H Roath, with remittance—Charles Foote—Daniel Stone, with remittance—L H Young—Rev. S. B. Shaw, with remittance. Melinda Shethar—Rev E Burr.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From January 4, to January 11, 1838, inclusive.

George Rowland, 1 pckge, Norfolk, Va, schooner Virginian. Thomas Latimer, 1 pckge, Philadelphia Union Line. Miss Croes, 1 pckge, New Brunswick, N J, sent Railroad Line. A E Miller, 1 pckge, Charleston, S C, ship H Allen. Thomas Latimer, 1 box, Philadelphia Union Line. E Platt, Troy, 1 pckge, sent G W Wright, 79 Chambers-street. Sidney Babcock, 1 pckge, New Haven, steamboat New Haven.

SACRED MUSIC.

A class for instruction in sacred music will be formed on Tuesday evening next, in the Sunday school-room of All Saints' Church, under the direction of Mr. W. J. Edson. The course will extend to two quarters—one lesson a week—and the terms will be moderate.

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
28 Ann-street, N. Y.

POETRY.

From Blackwood's Magazine.

A CHRISTMAS HYMN.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea!
No sound was heard of clashing wars—
Peace brooded o'er the hush'd domain:
Apollo, Pallas, Jove, and Mars,
Held undisturb'd their ancient reign
In the solemn midnight
Centuries ago!

'Twas in the calm and silent night!
The senator of haughty Rome
Impatient urged his chariot's flight,
From lordly revel rolling home!
Triumphal arches gleaming swell
His breast with thoughts of boundless sway;
What reck'd the Roman what befell
A paltry province far away.
In the solemn midnight
Centuries ago!

Within that province far away,
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable door
Across his path. He pass'd—for nought
Told what was going on within;
How keen the stars, his only thought,
The air, how calm, and cold, and thin.
In the solemn midnight
Centuries ago!

Oh strange indifference! low and high
Drowsed over common joys and cares;
The earth was still—but knew not why
The world was list'ning—unawares!
How calm a moment may precede
One that shall thrill the world for ever!
To that still moment none would heed,
Man's doom was link'd no more to sever,
In the solemn midnight
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charm'd and holy now!
The night that erst no shame had worn,
To it a happy name is given;
For in that stable lay new born
The peaceful Prince of earth and heaven,
In the solemn midnight
Centuries ago!

For the Churchman.

COLLECT FOR THE FIRST SUNDAY AFTER EPIPHANY.

O Lord, we beseech thee, in mercy receive,
The prayers of thy people who call upon thee;
And grant, then, at all times to know and perceive
The things which in thy sight acceptable be;
And may they have grace, both the power and the will,
The same, through Christ Jesus our Lord, to fulfil.

Mem.

For the Churchman.

COLLECT FOR THE EPIPHANY.

O God, who by the leading of a star,
Didst to the Gentiles manifest thy Son,
Guiding the eastern Magi from afar,
To him, our Lord, thy own begotten One;
In mercy grant, that we to whom 'tis given,
By faith to know thee now, may, when life's o'er,
The full fruition have, through Christ in heaven,
Of thy most glorious Godhead evermore.

MISCELLANEOUS.

ADVICE TO A CHRISTIAN PILGRIM.

And now I think it is time to remember you for the prevention of all mistakes, that there never was any pilgrim who could always be exercised in doing good to others, or in prayer and contemplation; but he was forced to attend sometimes to himself alone, and provide for the needs of his body by the use of meat, and drink, and sleep; wherein you must not think to be unlike them. Nay, there is a great need also at certain seasons of innocent recreations, which pilgrims must not be so morose as utterly to deny themselves; for in truth there are none so fit as they to enjoy them. And in all these things I would have you to use the best discretion that is in your power, avoiding, as you would the greatest danger that hath been mentioned, all foolish scrupulosity about them. Do not measure your drink, nor weigh your meat, nor confine your divertisements to a minute, but enjoy them freely, as the best wisdom you have shall at that present direct you, resolving not to trouble yourself about any after accidents. For, though it is necessary that we take a care to spend our time well, and there is nothing of which we should be more frugal, yet it is not good to be over rigorous in exacting an account of our hours. We may run ourselves thereby into infinite scruples, and busy our thoughts about such endless niceties, that we may lose much time while we are thinking how to save it, and impoverish ourselves by studying to be miserable good husbands. Do not grudge therefore to these things a fair portion of your time, out of a fear that they will be too great an hinderance to you; for though they seem to stay you for awhile, they do very much further you, and give you strength to walk more cheerfully for a long time after. Discreet stays and rests make speedy journeys. It is no turning out of your way to divert yourself some time in a pleasant meadow. That is the nearest way to a place which brings you soonest thither. And as the old saying is, soft and fair goes far.

And indeed it is impossible that all the hours of a man's life should be equally grave. The wings of the fowl cannot be always stretched, and it is idle to think its vigor shall receive no abatements. Let it soar never so high, it will be forced to stoop again; and by sitting still and refreshing itself, be made more able for a new flight. Of this you must be well advised, or else you will never go to Jerusalem. It is the counsel of nature which must be followed, that all who work do take some rest. The continuance of labor depends upon moderation, and nature always threatens violence with an end. I grant that your desires may be ever pricking you forward, and that they may be loth to give you a moment's rest; but they will stimulate you, even till they gall you, and if you take not heed, will make you rest of necessity, and not out of choice. The best courser that is may run himself off his legs. You may tire and jade yourself by over-long journeys. And though your mind be of such a make, that if it were alone and had nothing to carry with it, possibly it might never be weary, but run continually; yet while it is engaged in the company of this terrestrial body it must sit still and ease itself, if it be but for the sake of its fellow-traveller. We are not yet divorced from sense, nor do we enjoy the liberty which we hope for at Jerusalem. We are far from the purity of simple beings, and whether we will or no, shall find ourselves to be mixed with matter which will not always move. It will be a slug, do what we can; and if we will not find it some refreshment, it will take some of itself, and more sometimes than we need to give it. It is better that it should be at our dispose than at its own. It will be content with less if we do not deny it all. We shall find it more obedient, if we do not by our rigor provoke it to a plain rebellion. We shall use greater moderation if by defrauding ourselves of all recreations we do not become so impatient as to play the gluttons, when we take the liberty to enjoy them. It is no doubt a true observation, that the ready way to make the minds of youth grow awry is to lace them too hard by denying them their just freedom. When you rob the appetite of its lawful and innocent delight, it hath such a desire to break this prison, that it ofttimes furiously bursts forth into unlawful and forbidden pleasures; and therefore use a due care at least in your first setting out, that you run not with too great violence. Do not make more haste than good speed, as you will be apt to do when you begin your journey. Young pilgrims are wont to be very forward, and to tie themselves to such long stages, that they grow weary, and turn aside to some more pleasing courses. And it is well if they divert not to those that are loose after too great strictness. They are very happy if they leave not off their travel by travelling too fast. The very best that we can expect is, that they sit down as men out of breath, and that they lose more time in recovering it than they would have done in seasonable refreshment.

Nay, let me tell you, the oldest traveller upon the road will find that he hath great use of them, and cannot give so good an account of his time unless he bestow a little of it upon them. Recreations are part of the needs of human life, and though a man be never so well provided, he will be liable to this want. The most vigorous minds will sometimes be weary and call for quiet and ease. The strongest eye will at last grow weak, and desire to shut themselves.—The life of the greatest sages (as a wise man once told me) is not altogether serious. All their sayings are not sermons; nor is all they write either their last testament, or the confession of their faith. And therefore study not how to live and use no recreations, but rather to use none but those which are good and worthy of a man. Think not to be employed so as not to need them; but take care that under a pretence of need they do not become your employment. Order the matter so discreetly that they may be as profitable as they are delightful. See that they render you the hours back again which you have bestowed on them. For there is nothing more certain than that we may gain time by intermitting our labors, and rid the more ground by standing still awhile.

And because the greatest part of a wise man's pleasure consists in good diverting company, let me here remember you to provide that it be carefully chosen; and that you do not lightly take men into your familiarity. Excellent men you are rather to be conversant withal, than excellent books. You may learn more of them than all your study can teach you. You may at once give your soul a recreation, and your body a repast. You may divert yourself and others both together. He who asks and inquires of his company shall both receive much learning, and give much content; especially when his questions are addressed to such whose skill lies in that whereof he demands satisfaction.—For then he offers them a fit occasion to please themselves in speaking, and he gains much knowledge himself by being possessed of their conceptions. And therefore it is most advisable for you to frequent the society of those who have more knowledge than yourself. Though there are who affect the company of ignorant persons, that so they may be taken for knowing men; yet they who are really knowing seek for the wise, that so they may know more. In the one you may be admired, but in the other you shall be acquainted with things that are worthy of admiration. And, I beseech you, which is better, to learn wisdom from those who are wise, or to be accounted wise by those who are ignorant. It is a pitiful thing, in my judgment, to be thought wise when you are not; and yet it is still more deplorable when you please yourself in being so thought by those who indeed are very fools. If you would win the reputation of wisdom, let it be with those who know what it is. But you must first have it before you have their esteem, and the first step to it is, to be so wise as to know in what company it is to be learned.

But it is not my intention to make you a long discourse on this subject, and therefore I shall not warn you of all those that are to be avoided, but only of one sort who will more abuse your time, and also do you greater mischief than any else beside that are not openly wicked. They that I mean are a talkative generation, who are ever chattering and babbling as if they had obtained a patent for prating. People that are so much in company with others, that they can never find leisure to keep any with themselves. Who are a burden to themselves when they are at home, and to their neighbors when they are abroad. Whose minds are stuffed with nothing but news, of which they are so full, that they have no room for one wise thought to lodge there. But, above all others, I would have you mark and shun a complaining sort of people, who are ever finding fault and never can be pleased. Their minds feed upon the sins or the harms of others, and they have always some news to make you sad. The subject of their discourse most commonly is, the evil of the days wherein they live. They always praise that which is past, and discommend that which is present. The wise men of former days they are ever magnifying; and they will allow no body to be good but those who are dead. They seek for examples of piety in the acts and monuments of the Church, which they would not follow nor applaud if they were alive again—Nay, they have in great admiration all that is done abroad, but are ill affected to all that is done at home. Nothing can be so well managed, but they will show some error in it; nor can there be so profound a peace but they will fright you with something that portends wars or other calamities. They never look upon the kingdom where they live but they see it full of the tokens of God's wrath. There is no spot that can appear but they make it a mark of the plagues of heaven that are coming upon us.—They have lost their taste and judgment through the gall and bitterness of their own heart. Their choler overflows so much, that they have no sense or relish of any of God's mercies, but cry out perpetually of woes and miseries. One would think by their talk that the tranquillity of their country is a trouble to them; and rather than have no disturbance they will begin it themselves. Nay, let things be in what posture they will, you will never find them at any ease. Let them change their faces never so much, they still retain the same sad countenance, and follow you with their complaints. If all things be in a prosperous estate, they fill you with fears of the evils that are to come. And if the times be very miserable, then they bethink themselves of the happiness which they could not see before in the days that are passed. When they have nothing to say they will give you a very grave nod, by which you must gather their heads are full, if their wisdom thought fit at that time to empty them. And when they are afraid to speak their thoughts, then they will shake their head, and give a terrible shrug, as if all were nought and going to ruine. In short, you shall hear these men speak nothing but lamentations; and they will mix their words with such sighs that you would think they laid to heart the badness of the times. But do not believe them: this may be no more but a copy of their countenance. For there are a number of them who conceive a secret joy when they hear an ill story of one whom they hate, and could not tell how to appear good unless they had some men's vices to speak against. They would not be able to live if all men should leave their sins. There would not be found a man so bad as they, if all should become so good as they seem to desire. They would be more troubled at the reformation than they are at the disorders. And, unless their hearts were changed they must either then be dumb, or else make faults where they could find none. And that is a matter, I assure you, very easy for them to do. For they never regard whether their complaints be just or unjust; and it would be to suppose them too reasonable, if we should think they are never discontented without a cause. Mingle not yourself therefore with such men; but judge it better a great deal to travel alone than to fall into such company. If you mean to finish your journey, stay not to listen to their tales, for they have no end, and they will detain you with them for ever. There is no thing, no person, can escape the scourge of their tongues: and since those are innumerable, so are their stories.

Bishop Patrick.

BISHOP LATIMER.

It is related of Latimer, that when he once preached before the tyrant Henry VIII. he took a plain straightforward text, and his sermon assailed those very sins for which the monarch was notorious, and he was stung to the quick—for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to-day, when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded.—The venerable man took his text, and after a pause began with a soliloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou doest not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave. But Hugh Latimer, bethink, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him that can kill both body and soul, and cast thee into hell for ever!' Yea, I say, Hugh Latimer, fear him." He then went on, and not only repeated what he before advanced, but, if possible enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth."

The Church.

From Whateley on Common Prayer.

OF THE EPIPHANY.

The word *Epiphany* in Greek signifies *Manifestation*, and was at first used both for Christmas-day, when Christ was manifested in the flesh, and for this day, (to which it is now more properly appropriated,) when he was manifested by a star to the Gentiles: from which identity of the word, some have concluded that the feasts of Christmas-day and the Epiphany were one and the same: but that they were two different feasts,* observed upon two several days, is plain from many of the fathers.

But besides this common and more useful name, we find two other titles given to it by the ancients, *viz, ta agia phopa, the day of the Holy Lights;* and *ta pheotania, the Theophany,* or *Manifestation of* God. The first name was given it, as being a day whereon they commemorated the baptism of Christ, who from that time became a Light to those that sat in darkness: upon which account this day was as solemn for baptizing the catechumens among the Latins, as Easter and Whitsuntide among the Greeks†. And for the greater solemnity of so high a festival, it was the custom to adorn the public churches with a great number of lights and tapers, when they came to perform the service of the day. The reason of the other name is very plain, the feast being instituted in commemoration of the first manifestations of our Saviour's divinity.

The principal design of the Church's celebrating this feast, is to show our gratitude to God, in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar people; the first instance of which divine favor was in declaring the birth of Christ to the wise men of the East.

But, in all, there are three great manifestations of our Saviour commemorated on this day; all which, St. Chrysostom tells us, happened on the same day, though not in the same year: the first of which was what I just now mentioned, *viz.* his manifestation by a Star, which conducted the wise men to come and worship him, which we commemorate in the collect and gospel.—The second manifestation was that of the glorious Trinity at his Baptism, mentioned in the second Lesson at Morning Prayer. The second Lesson at Evening Service contains the third, which was the manifestation of the glory and divinity of Christ, by his miraculous turning water into wine. The first lesson contains prophecies of the increase of the Church by the abundant access of the Gentiles, of which the epistle contains the completion, giving an account of the mystery of the Gospel's being revealed to them. The collect and gospel for this day are the same that were used in the ancient offices; but the epistle was inserted at the first compiling of our Liturgy, instead of part of the lxth of Isaiah, which is now read for the first Lesson in the Morning‡.

* Shepherd is correct in asserting that Wheatley is mistaken in affirming that Christmas and Epiphany were always two different feasts upon different days. Bingham says, that the greatest part of the Eastern Church for three or four of the first ages kept the feast of Christ's Nativity on the same day which is now called Epiphany. In the Western Church the Nativity and Epiphany were, it is probable, always observed on two distinct days.

† Wheatley appears to be again mistaken in affirming that the Epiphany was a solemn time of Baptism among the Latins. The Greeks and Africans administered public Baptism at the Epiphany, but the Latin, Spanish and Gallican churches did not. The only solemn times of adult Baptism among the Latins were Easter and Whitsuntide, including the intervening fifty days. See Bingham B. XI. Chap. vi.

‡ In the Common Prayer Book of King James, and down to the Restoration, Isaiah the xlth was by mistake (as I presume) set down for the Morning first Lesson, instead of the lxth, from whence the same error is continued, in some of our present books. The lxth chapter was undoubtedly designed, being in all the books of King Edward, Queen Elizabeth, the Scotch Liturgy, and the sealed Book, at the Restoration. And in those books of King James, where the xlth chapter first appears in the table of the Lessons appointed for Holy-days, the lxth chapter stands against the day in the calendar.

OF THE SUNDAYS AFTER THE EPIPHANY.

From Christmas to Epiphany, the Church's design in all her proper services, is to set forth the humanity of our Saviour, and to manifest him in the flesh: but from the Epiphany to Septuagesima-Sunday (especially in the four following Sundays) she endeavors to manifest his Divinity, by recounting to us in the gospels some of his first miracles and manifestations of his Deity. The design of the epistles is to excite us to imitate Christ as far as we can, and to manifest ourselves his disciples, by a constant practice of all Christian virtues.

The collects, epistles, and gospels for the five first Sundays after the Epiphany, are all the same as in the Sacramentary of St. Gregory, except that the collect for the fourth Sunday was a little amended at the Restoration*, and that before the Reformation, the epistle for that day was the same with the epistle for the first Sunday in Advent.

The collect, epistle, and gospel for the sixth Sunday were all added at the last review; till when, if there happened to be six Sundays after the Epiphany, the collect, epistle, and gospel for the fifth Sunday were repeated: though in the Salisbury Missal the service of the third Sunday is ordered to be used upon such an occasion†.

* The old Collect was this: O God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly; grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord. Amen.

† Shepherd on the contrary says that the Missal of Sarum has proper offices for all the six Sundays; and then adds in a note, "the reader may perhaps conclude that either Wheatley or myself never saw a Salisbury Missal."

MINISTERS IN THEIR CIVIL RELATIONS.

It would seem then from the view which has been presented, that ministers of religion occupy a position of immense importance, considered in reference to the prime interests of society. It is their duty to teach their congregations that Christianity binds those who acknowledge its authority and profess its principles, to be strictly obedient to the laws, in their letter, and manifest intention—that civil and religious liberty with all its attendant blessings, is a talent for the use of which they must give account to God, the judge of all. It is their duty to show men that the Gospel does not allow them to take advantage of the necessities of their fellow men, but obliges them to works of kindness and charity—that industry, prudence and economy are the means which God has appointed for the attainment of the good things of this life—that their acquisition by other methods is contrary to the order of Providence and results necessarily in injury to some other portion of the great family of man—that consequently all arts to overreach or circumvent others, no matter for what object, either in the private or public relations of a citizen are wrong and are positively forbidden by Christ—that evil speaking and defamation are no less prohibited than falsehood itself, and that mildness and gentleness in deportment are due to the persons of all men. It is their duty to instruct parents to exercise a watchful guardianship over their children—that they impress upon the minds of their offspring in every possible way the concerning truth, that God is both the witness and the judge of their conduct, and their motives—that they teach them the nature and extent of their responsibilities as members of society and especially instruct them by precept and example to show a ready and cheerful obedience to lawful authority. As a directory in these things, a clergyman can find no better guide than that which is furnished him in the Church catechism. In the statement of the duties which we owe to God and to man, it is plain, comprehensive, easy to be understood, and of most ready application. If this part only of the catechism were generally received, generally taught, and generally acknowledged in practice, the surface of society would be instantly changed in its aspect, and peace, order and sobriety shed their united influences and blessings upon our country. I therefore earnestly recommend to each of you, my brethren, and through you to each parent and head of a family in your congregations, a faithful and diligent instruction of all the members of our communion, in the catechism of this Church.

In this way, by showing practically the advantages of Christ's religion when truly understood, "truly received, and truly followed," in all the relations of life, we shall I think, remove many of those obstacles which we have found to hinder our efforts in the cause of the Gospel. It is in man's nature to attend chiefly to that which he conceives to be his present interest. The duties of life are so numerous, so frequent in their recurrence, so engrossing in their character, and so worldly in their complexion, that it is not surprising that men refer them to principles more in accordance with their carnal notions, than is consistent with the spirituality of the Gospel. Under a persuasion that its preaching is designed to bear almost exclusively upon questions about our spiritual nature, and that its duties are wholly disconnected from the ordinary concerns of life, it is no wonder that they manifest a reluctance to come under its influence. In addition, the infidelity that is abroad will persuade men that Christianity will interfere not only with their enjoyments, but with their rights, and abridge their liberty to an unreasonable extent. Hence the indisposition manifested by many to contribute any aid towards the erection of places of worship, and the reluctance with which they give a modicum for the decent support of the ministry. There are those, and it is humiliating to the feelings with which we cherish the honor of the state, to mention the fact, there are those who will expend hundreds of dollars in an electioneering canvass, and yet begrudge the pitiful sum of five dollars to keep up the preaching of the Gospel for a whole year! Hence, too, in combination with the causes before mentioned, that neglect of public worship so manifest in our country, and where it is not wholly neglected, the feeling on the part of many who imagine that they are doing a favor or paying a compliment to a minister by coming to hear him preach. When we consider all these things, and they are but few of those that might be named, it is not amazing that our national character should be waxing worse and worse—that vice, immorality, and irreligion should prevail to an alarming extent—that the mind of the patriot should be troubled for his country, and that the heart of the priest should "tremble for the ark of God."

Bishop Otey.

From the Gentleman's Magazine.

ACCOUNT OF A SCHEME FOR INSTRUCTING THE GERMAN PROTESTANTS IN PENNSYLVANIA.

The Protestant ministers in Pennsylvania having many years ago found that their number was too few for the work they had undertaken, applied to the churches of the united provinces for assistance, and in 1751 the states of Holland and West Friesland granted two thousand guilders per annum for five years, for the support of such other persons as should preach the Gospel in those parts. A considerable sum was also raised by voluntary contribution; and the assistance of the churches of England and Scotland was solicited in person by Mr. Thompson, minister of one of the English churches in Amsterdam.

Mr. Thompson found great encouragement among persons of the first rank; and after taking such measures as were necessary here, he went to Scotland, where representing his business to the general assembly, which was then sitting at Edinburg, a national collection was made, which amounted to more than twelve hundred pounds sterling.

When he returned to England, he found that his pastoral duty called him immediately back to Holland; and at his request a certain number of noblemen and gentlemen of rank and fortune undertook to manage the affair in his absence, and solicit and receive contributions.

Having formed themselves into a society, they began by making a liberal subscription among themselves; they then laid the case before his majesty, who was pleased to grant them one thousand pounds, the princess dowager of Wales one hundred pounds, and the proprietors of the province engaged to give a certain sum yearly.

The society having thus far sucueeded, came to the following resolutions:

1. To assist the people in America to encourage and increase the number of their ministers.
2. To establish charity schools for the instruction of youth.
3. To appoint trustees in America to execute this plan.
4. That the schools be under the following directions: 1, to admit Protestant youths of all denominations; 2, to teach the boys the English and German languages, writing, arithmetic, psalmody, and the principles of Christianity, and the girls reading and needlework; 3, to teach them by such catechisms as their own parents approve, avoiding all compulsion and partiality with respect to particular notions not essential to true piety and virtue; 4, to distribute among them Bibles and other good books; 5, to appoint proper deputies, and to visit quarterly; 6, to examine and state the account at the end of every year, and reward such as have been remarkably diligent.

To this account is added an earnest address to the wealthy of all denominations professing Christianity, to concur in a work so well calculated to deliver many thousand souls from ignorance and superstition, to diffuse those blessings which they possess, and confer such gifts out of their abundance as will produce happiness beyond the grave.

ARCHBISHOP SHARPE.

During the war between Charles I. and the Parliament, Thomas Sharpe rose into notice from the particular degree of favor in which he stood with General Lord Fairfax, who held his head-quarters at Bradford, and among other marks of regard, offered him a commission in the army; but he declined it. He was attached to the opinions of the Puritans. His infant son John, would have been brought up in the same principles, had not his mother, a zealous royalist, given another direction to his mind. At the hazard of Lord Fairfax's displeasure, and eluding all the searches that were made for Prayer-books in every house, she had preserved those of her family; and one of them was put into the hands of a son, instructing him to love and to value it. The boy was particularly moved by reading the litany; and to this first feeling was soon added a more powerful excitement, by the accidental view of his father's secret devotions. Through a chink in the door of an adjoining room he perceived him at his private prayers; childish curiosity brought him frequently to the same place; and he found something in the importunate earnestness of his devotion so forcibly affecting his heart that the impression was never effaced. The boy was afterwards archbishop of York.—*Memoirs of Granville Sharpe.*

CHARITABLE DISSENSIONS.

"Certainly," says Bishop Hall, "God abides none but charitable dissensions; those that are well grounded and well governed; grounded upon just causes, and governed with Christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius: to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not be moved with wrong—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace So the God of peace shall have glory, the Church of God rest, and our souls unspeakable joy and consolation, in the day of the appearing of our Lord Jesus."

THE EUCHARIST.

The grace which we have by the holy eucharist doth not begin, but continue life. It may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life, therefore, where neither body nor soul can decay, our souls shall as little require this sacrament as our bodies corporeal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Hooker.

UNIVERSALITY OF PRAYER.

Prayer is not a special gift, set apart for privileged souls alone; it is a common duty imposed on every believer; it is not solely a virtue of perfection, and reserved for certain purer and more holy souls; it is, like charity, an indispensable virtue, requisite to the perfect as to the imperfect, within the capacity of the illiterate equally as of the learned, commanded to the simple as to the most enlightened; it is the virtue of all men; it is the science of every believer; it is the perfection of every creature. Whoever has a heart, and is capable of loving the Author of his being; whoever has a reason capable of knowing the nothingness of the creature and the greatness of God, must know how to adore, to return him thanks, and to have recourse to him, to call upon him when turned away, to thank him when favorable, to humble himself when he strikes, to lay his wants before him, or to entreat his countenance and protection.—*Massillon.*

PRAYER FOR CONGRESS.

Among the occasional prayers in our liturgy, that here mentioned has peculiar claims to our attention, and if there has been a time since these states became an independent nation when the call should be made for the attention of Christian people to the duty here indicated, it must be the present. This prayer is in perfect accordance with the apostolic precept, that, first of all, prayers should be made "for all that are in authority:" and all who feel—and who does not feel?—the embarrassing condition of our land, with a due sense of our dependence upon the God of our fathers, must be ready with hasty zeal to implore the divine Majesty that he will "teach our senators wisdom," and that he will fulfil in our day the promise made of old by his prophet, "I will make thy officers peace, and thine executors righteousness." All Christian people desirous, as they must be, that we all may lead "quiet and peaceable lives, in all godliness and honesty," should not only join fervently in this prayer, when offered in the sanctuary; but carry it to the family altar and the closet. Did all devout people, as in duty bound, make this a subject on which to spend a due portion of their meditations, and without the admixture of party feeling, offer their unostentatious and earnest supplications, it is impossible to say what influence for good might be wrought through the agency of the Divine Spirit. When the tempest rages, the perplexed and exhausted mariner betakes himself in prayer to Him who ruleth "the raging of the sea, and the noise of the waves,"—and so, when the storms of political strife and of the conflicting passions and opinions of men, are beating vehemently upon the ark of our civil safety, should the Christian fly, in the importunity of prayer and faith, to that same holy One who can also still "the madness of the people."

Gospel Messenger.

AFFILCTION.

As there is sin in this world, there is of course and must be sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess, with David, "Before I was afflicted, I went astray; but now have I kept thy word." If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good.—*Swartz.*

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